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## **WORKERS TOGETHER WITH GOD**

**Containing the full text of addresses  
delivered at the Midquadrennial  
Church School Convention**

**June 22-26, 1938  
Printed in U. S. A.**

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## **PUBLISHER'S FOREWORD**

The first Midquadrennial Church Schools Convention of the Church of the Nazarene has taken its place among the major national gatherings of our church. Meeting in Bethany, Oklahoma, June 22-26, 1938, it marked an epoch in the ongoing of the work of Christian education in our denomination. It was a first effort to approach the problem of Sunday school promotion and planning from a continent-wide angle.

The response to the idea was more enthusiastic than the most hopeful had anticipated. Delegates from practically every district in the United States and Canada gathered to the occasion. Many visitors added to the multitude. It was estimated that there were more than 1,200 attendants from outside of Bethany.

The convention plans provided for a well balanced program of worship, study, fellowship and inspiration. An outstanding feature of the program was the opening hour of worship each morning. A deeply spiritual and devotional tone was characteristic of these times. It proved that

Nazarenes appreciate opportunities for true worship where the whole congregation as one enter into the presence of God and commune with Him.

Each morning and afternoon discussion groups met together to study various important phases of our church school program. Three times each day the convention met in general session and heard prominent leaders of the church bring challenging messages on vital themes relating to the work of Christian education. Throughout the convention the spirit of good fellowship and brotherly love prevailed. The bond of love that makes our people one throughout the breadth of the land was knit yet more firmly.

In a sense the convention marked a transition in the Sunday school work of the church. It brought to a climax the many years of fruitful ministry in this field of Dr. E. P. Ellyson. Dr. Ellyson had been largely instrumental in planning the convention and he it was who presided -at the various sessions. At the close of the convention he was retiring from the office of Secretary of Church Schools and Editor-in-chief of church schools periodicals. On Friday afternoon, after a season of fitting tribute to the retiring chief for his many years of valued service, the convention welcomed the new leader, Dr. O. J. Nease.

This convention which has now passed into Nazarene history was itself the embodiment of the theme selected for it, "Christ's Challenge to the Church School." In order that something of its inspiration may be shared with the constituency of our church as a whole this book is presented. In it will be found the addresses of the convention, and it is to be hoped more-perhaps sufficient of the afterglow of enthusiasm and spiritual purpose which charged the convention to kindle a higher devotion to the great work to which God has called us.

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## CONTENTS

1

The Relation Of The Home And The Sunday School

By Jarrette Aycock

(See aycock.jpg)

2

Planning The Sunday School

By Hugh C. Benner

(See benner.jpg)

3

Christ And The Child

By A K. Bracken

(See bracken.jpg)

4

Teaching Holiness In The Church School

By D. Shelby Corlett  
(See corlett-d.jpg)

5  
The Challenge  
By E. P. Ellyson  
(See ellyson.jpg)

6  
Training The Leadership We Need  
By R. Wayne Gardner  
(See gardner.jpg)

7  
Piloting Modern Youth  
By LeRoy R. Haynes  
(No Picture)

8  
Teaching Missions In The Sunday School  
By C. Warren Jones  
(See jones-cw.jpg)

9  
Ringing Door-Bells  
By A S. London  
(See london.jpg)

10  
The Influence Of The Church School On A Child Of Pre-School Age  
A B. Mackey (See mackey.jpg)

11  
What The Church Expects Of The Church School  
By H. V. Miller  
(See hvmliller.jpg)

12  
The Place Of The Church School In The Program Of The Church  
By Orval J. Nease  
(See nease.jpg)

13  
Building The Church Through The Church School  
By A. L. Parrott  
(See parrott.jpg)

14

The New Education And The Church School

By Grover Van Duyn

(See vanduyn.jpg)

15

Evangelism In The Sunday School

By S. S. White

(See sswhite.jpg)

16

The Place Of The Bible In The Curriculum

By H. Orton Wiley

(See wiley.jpg)

17

Building Boys Is Better Than Mending Men

By C. B. Widmeyer

(See widmeyr.jpg)

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1

THE RELATION OF THE HOME AND THE SUNDAY SCHOOL

By Jarrette Aycock

Our study has to do with the relationship of the home, the greatest institution of God, and the Sunday school, the greatest institution of the church. The home is the birthplace of the child, the Sunday school is the birthplace of religious education for the child.

The Home

The home is God's greatest institution, it is the base of all His work; in fact, God made the world that He might have a place to build a home; He created man to be its king, and woman to be its queen; He made the sun to shine upon it by day and the moon and stars to light it by night, and created all things else for the supplying of its needs.

When Christ came from glory to save the world, He entered a home before He entered a temple, and His first great recorded miracle was performed in the sanctuary of the home.

In the beginning, God did not plan a church, He planned a home, but sin came and corrupted it, and the church was launched that it might be restored, and today the Sunday school is doing more to bring about that restoration than any other department of the church.

Because of sin, the average or modern home cannot be defined in those beautiful words, so often used, "An abiding place of a family who love God and one another." That is what it should be and what God intended for it to be, but alas, the definition of the average home is, Anywhere a family make their place of residence. A Sunday school, as I would define it, is an organized body of people from various homes who gather in groups on the Sabbath day for the purpose of studying the Word of God.

### Their Relation

When we consider the meaning of the home and the meaning of the Sunday school, their relation is obvious, for the Sunday school is not only the child of the church, it is also the child of the home, and cannot possibly live without its help and co-operation.

The home is the foundation of all churches, schools, hospitals and every other worth while institution. The home, in a sense, bears the -same relation to the Sunday school as it does to the nation.

When our fathers landed on this continent, they established first the home, then the church, then the school. Our nation was founded upon this institution ' it is still leaning upon it, looking to it for its support, and no matter who sits in the White House at Washington, if our country falls, it will begin crumbling in the home before it fails in the capitol. Likewise our Sunday schools are depending upon the home.

The home is the heart from which the Sunday school draws its life blood, and can no more live without its support than the human body can live without that physical organ.

### The Work Of The Sunday School

The work of the Sunday school is religious education . if it succeeds, there must be the assistance of the home. There are one hundred and sixty-eight hours in a week, of that number, approximately speaking, the home has one hundred thirty-seven, the public school has thirty, the Sunday school has only one. Just one hour out of every hundred and sixty-eight is a very little time to help a child when everything is conducive, and when it is not, help is practically impossible, for the Sunday school can carry this work no farther than the home will allow.

If parents would support the Sunday school in the work it is trying to do, by endeavoring to interest their children in their lesson during the week and urging them to attend on the Sabbath, there is no limit to the good that can be accomplished, and that one hour each week will help to instill into the heart of the child Christian principles that will build character and develop manhood and womanhood.

### Co-Operation

There are many needs of the Sunday school, and much has been said and much more could be said about leadership, and much stress has been placed upon leadership training, and the church

schools are crying for better superintendency, and more efficient teachers but the greatest need of every Sunday school is the co-Operation of the home.

Go to any church, ask any pastor, "What would mean more to the building of your Sunday school than anything else?" And the answer will be, "Co-operation of the home. We need a more progressive superintendent, but if the homes will co-operate, we can build a Sunday school with this one; we need more efficient teachers, but if the parents will co-operate, we can get by with what we have; our building is inadequate, but with the assistance of the home the children will come anyway and the building problem will soon be solved."

The secret of the Catholic church in holding their children is to be found in the co-operation they receive from the home, and the reason for the failure of the Protestant church in holding its children is found in the lack of that co-operation.

The hope of the Sunday school is in the assistance they receive from the home without it, their hands are tied. A few may be gathered in from the streets, but they will not remain long and will receive very little help while attending.

#### The Four Homes

There are at least four types of homes that the Sunday school of today has to reckon with, and two of them always prove to be serious problems in building the work.

#### The Prejudiced Home

There is the home of prejudice and opposition, the home that is openly against the Sunday school, the parents will not go and will not let their children attend. There are very few, if any, ever reached from such homes. Where this prejudice was first generated we do not know, but it is passed on from generation to generation until today there are thousands of homes in America bitterly opposed to the church and Sunday school.

#### The Indifferent Home

Another problem of the Sunday school is the home of indifference. The home where the parents take the attitude, "Go if you like, I don't care whether you do or not, I know I'm not." This is some improvement over the home of prejudice, but not a great deal, and if all homes were like either of these Robert Raikes could not have founded his Sunday school and we would have no church school today. You may get children from the indifferent home, but it is next to impossible to keep them coming, as they receive no help or encouragement from their parents. However, the indifferent home offers a closed but unlocked door of opportunity, that the zealous worker may enter, while the door of prejudice and opposition is locked and barred.

#### The Willing Home

Still another home with which the Sabbath school must deal, is the willing home, the home that is favorably inclined; the home where the parents say, "No, I don't believe I care to go, but you

can have my children. I am glad for them to go and learn all they can about God and the Bible." A home of this kind means a lot to the Sunday school, and offers a wonderful opportunity for the worker. It is fertile soil and a chance to reach the entire family, and there are thousands of children from such homes who are being blessed and helped, and will grow up to be godly men and women, but the pastor and church would have a hard time building a Sunday school if all homes were like this.

While the willing home offers a wonderful field of opportunity, and many an entire family has been salvaged for God and the church, at the same time it is very dangerous for the children living there. If the parents continue to remain away from Sunday school, the children are likely to get the idea that it is not for grownups and they are getting too big to go.

### The Co-Operative Home

The ideal home, as far as the Sunday school is concerned, is where the parents are anxious to co-operate; where they want their children to be in the Sunday school and do not plan to send them, but to take them. That attitude means everything, it is the spirit that establishes Sunday schools and the spirit that keeps them going. Most children from such homes will develop characters of sterling worth. They will become grounded in the principles of the Christian religion, and should they wander away, will most likely return to God and the church.

### The Home Needs The Sunday School

I have said a good deal about the Sunday school needing the home, but there is the other side, the home needs the Sunday school. Two-thirds of the children of America are under no Christian training. (In the United States alone, there are twenty-seven million children who do not attend Sunday school.) Many of these children are accessible and responsive when a way is found to reach them; if they are not reached, thousands will become criminals and promoters of heartache and bloodshed. The Sunday school is the most likely department of the church to contact and reach them with the gospel. The home needs the Sunday school.

### Revolutionize The Home

There are many things about the modern church school that could be improved, and we recognize the need of more efficient workers, better buildings and a more spiritual application of the lesson, but even as it is, if the American home would throw its door open to the Sunday school and say, "Come get our children and teach them about God and the Bible," in spite of our inefficiency, it would revolutionize the homes of our country, check the divorce mills, lessen suicide, decrease the death rate, reduce the fatalities by accident, curb the liquor traffic, largely close the juvenile courts and detention homes, retard the corruption in politics and save thousands of families for God and each other.

### Influence Of The Sunday School

I spent a number of years in mission work dealing with men who, because of sin, had lost their way. I have seen hundreds of such men redeemed, sobered, straightened, cleansed and again

climb back to a place of influence and usefulness, but I have known very few who did not have the background and early influence of the Sunday school. That one short hour each week spent in the Sabbath school during their childhood, had planted seed in their hearts that proved to be a life boat bringing them in out of the storm.

### Not A Substitute

The Sunday school is not a substitute for, but a supplement to the religious instruction of the home, It was never meant to take the place of home training, but to aid the parents by giving the child a system of Bible study and the help of trained teachers that the home training may be more effective. The Sunday school needs the home with its help and co-operation, and is so closely related to it, that it cannot succeed without it. On the other hand, the home needs the Sunday school with its lessons, its systems, its trained workers and the development that comes with the association of children and young people together under Christian influence, As we awaken to this fact, we will have better homes and this will mean better Sunday schools.

### Just One Trip

One cannot measure the influence of a single trip to Sunday school. One night in California a lady knelt at the altar in a meeting we were holding, and was converted. When she arose from the altar she asked to testify, and this is the story she told, "Twenty-five years ago my little boy, then about five years old, went one morning to Sunday school. The teacher gave him a little card which he brought home and gave to me and I placed it in the Bible. I did not attend church in those days and he never went to Sunday school again and in a few years he died. Today I was up in the attic cleaning out an old trunk and ran across the Bible. When I opened it that little card fell out. I had not seen it in twenty-five years, the sight of it brought back old memories. I picked it up and read beneath the picture these words, 'Today if ye hear his voice, harden not your heart.' And they got such a hold on me that I could hardly wait until tonight to come to the service and get saved." This was evidently one of those indifferent homes, that might have been entered much sooner had the teacher been awake to her privilege.

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## 2

### PLANNING THE SUNDAY SCHOOL

By Hugh C. Benner

While motoring through Ohio several years ago, a strange sort of building appeared in the distance, As we came nearer, we found it to be a large barn, if indeed it could be so named without doing a grave injustice to barns in general. Evidently someone, in the years past, had built a primitive structure of some kind, to which succeeding generations had added as their fancy or emergencies had dictated -- a lean-to here, an open feeding shed there, an extension to the haymow on one end, an extra bit of stable room on the other, a corn crib at the rear -- until there seemed to be no further possibilities, There had been no plan, but like Topsy, it had "jes' growed." In this nondescript building is a symbol of too many Sunday schools. They have "jes' growed," and there they are, sprawling formlessly all around our churches. Haphazard, and without constructive



planning, progress of any kind is wholly accidental and unintentional. (If the Church of the Nazarene is to discharge her share of responsibility in meeting the challenge of this age to religion, Christ, the church, and the Sunday school, we must correct this situation.) We must plan our Sunday schools. We must see the issues clearly, and develop a sound basic policy which can and will be actualized in every school of our church, With this in mind, I shall make no attempt to give details of methods, but shall deal with the essential elements of Sunday school planning which will serve as a basis for evaluating our past efforts, and will set a standard for future progress.

Six basic principles must figure in the adequate planning of our Sunday schools: 1. Definiteness. 2. Intelligence, 3 . Perspective. 4. Energy. 5. Imagination. 6. Inspiration.

1. Definiteness. Toward what kind of a Sunday school are you working? What will be the appearance of the finished structure? Are your ideas of the finished structure as complete and clear as you would want them to be if you were constructing a material building? We must be definite. We must be able to see the finished product and must be definite in our plans for its realization. Work out definite objectives for accomplishment by groups, and as a whole. Set well defined goals for attendance, offerings, contacts, and follow-up. Determine definite standards for organization, personnel, quality of teaching, promotion, and administration. Plan definitely for the proper atmosphere, with special attention to discipline and reverence. Plan consciously to make it a Nazarene institution, in doctrine, in spirit, and in evangelistic emphasis. Such planning cannot be done in a fleeting moment, nor accomplished by a sudden flash of inspiration. It will take time, and care, but it will pay large dividends.

2. Intelligence. The Wise Man said, in Ecclesiastes 10:10, "If the iron be blunt, and he do whet not the edge, then must he put to more strength." Blunt tools not only waste strength, but they retard progress, incite ridicule, and mar the product. So it is in Sunday school work, and I tremble at the thought of immortal souls marred forever because our mental and spiritual and technical tools have been dull, and so many of us have been too downright lazy to whet them. We must apply our intelligence to this great business. We must plan with an intelligent grasp of subject matter, of the pupil's mind and heart, and of the best methods available. We must plan our organization on the basis of the adaptability and fitness and ability of the individuals involved, and not on mere sentiment or friendship. Intelligence will prompt us to maintain a certain elasticity in our plan so that no one will ever take a "strangle hold" on any position, but will be "subject to change" in the interest of the whole program. (Intelligent Sunday school planning and administration will take the long view, and never will be betrayed into sacrificing permanent worth for a flashy but fleeting momentary success.) But tools will not sharpen themselves, as I learned so forcibly on the business end of the old grindstone back on the farm. And so it is with Sunday school work. Yes, I know it is hard work to sharpen our intellectual tools. But it can be done and it must be done. There is no excuse for ignorance along these lines today, and 2 Timothy 2:15 might well read, "Study Sunday school planning; to show thyself approved unto God," and we might add, "or be ashamed of yourself."

3. Perspective. This constitutes a balance of all essential elements, and a recognition of their proper relations and relative importance in the light of the whole. Some of you will recall the poem in one of McGuffey's Readers that told of the blind men and the elephant. One grasped the elephant's tail and declared that he was like a rope. Another, coming in contact with one of the

beast's legs, was convinced that he was like a tree. The writhing trunk gave evidence to another that he must be akin to a snake. Lack of perspective left them pitifully inadequate to properly evaluate the relationship or relative importance of the various and sundry details of the ponderous elephantine anatomy. (Too many never have seen the Sunday school in its true perspective. To one, it is merely the getting together of big crowds, with little thought of what is done for them when they come. Another, forgetting the matter of attendance, is thoroughly engrossed in adequate instruction. A third may be perfectly oblivious to any possible relation of the Sunday school to the other departments, or to the church as a whole. Planning with perspective will mean that within the Sunday school itself there will be a conscious balance of worship, instruction, soul-winning, and social fellowship; it will also involve a proper balance between the work and interests of the departments, and the work and interests of the whole school. Perspective will cause us to balance our enthusiasm with a proper restraint, so that freedom never becomes license, and good fellowship never degenerates into irreverence.) Planning with perspective will force us to recognize that the Sunday school is a subordinate, dependent, contributing agency of the local church, and as such, is never to be developed in such a way that the church becomes merely a "glorified Sunday school." Perspective will guarantee an adequate recognition of responsibility to, and co-operation with, the district and general interests of the Church of the Nazarene.

4. Energy. Plan with a view to expending plenty of energy, or, if it is any clearer, with a view to hard work. Sunday school leaders and workers that are willing to accept this element will be far on the road to success. Victor Hugo once said, "Men do not lack capacity; they lack will." Effective planning must include the "will to work." Someone may say, "Now you are out of the field of planning, and into the field of activity." True! But I am tired of plans that never are worked. I repeat: Plan your Sunday school with a view to hard work -- concentrated, persistent, hard work. Our people must realize that plans do not work themselves. They must be backed up by initiative and activity. A major part of planning is to impress the workers, however humble their position, with this matter, And we must remember that no plan can be fully effective unless there is a consistent check-up. We must be prepared to tell our workers what to do, and how to do it, and then check back to see that they have done it.

5. Imagination. Here is the element upon which all progress is based. Behind every great invention, every masterpiece of music and literature, every great work of art, is imagination. It is that priceless, God-given ability to put things together in a new way. It is imagination that marks the artist from the bungling amateur; that differentiates the true architect from the ordinary house builder. Frank Lloyd Wright stands today as the leading genius of American architecture. Rejected and scorned by "orthodox" architects for twenty years, Wright, poverty-stricken and alone, persisted in the idea that architecture and building should be "creative work" and not merely the construction of houses in which to live or work. Finally commissioned to build the Imperial Hotel in Tokyo, his imagination went into operation. The great problem was earthquakes, which up to that time had periodically wrecked even the most modern buildings in that area. So, instead of the usual rigid structure with a foundation on bed-rock, Wright designed a low building, which he literally "floated" on hundreds of slender eight-foot piles driven into a sixty-foot pad of mud which covered the bed-rock. The earthquake of 1923 crumpled everything in that area except Wright's Imperial Hotel, which, as he had imagined, simply floated through the catastrophe like a great ocean liner in a storm. More recently Wright was commissioned to design a new administration building for the Johnson Wax Company of Racine, Wisconsin. Again his imagination went into

action. They wanted a maximum of floor space with a minimum of obstruction. Wright's plan called for the roof and superstructure to be supported by "dendriform" columns, each one twenty feet across at the ceiling, and eight inches across at the floor. The Building Commission refused to allow such "harebrained madness," estimating that each column would sustain only two tons instead of the necessary twelve tons. When a sample column was tested it supported sixty tons of weight before collapsing. There are no windows in the structure, light being admitted through continuous horizontal glass tubing placed at the junction of the walls and ceiling. There are no radiators or other visible heating devices, the heating units being placed under the floor slabs. Imagination! Sanctified imagination! Using our God-given power to do things in a new way! Superintendents imagining some new way to meet an old problem; imagining some new way to open the Sunday school session! Teachers imagining some unique means of securing new members and better attendance; imagining some new means of presenting the great truths of the gospel of Christ! And incidentally, preachers imagining some new ways of preaching, and of administering the work of the church. Let us plan with imagination -- sanctified imagination.

6. Inspiration. I heard the late Dr. Floyd W. Nease tell the following story: A man walking in a city, came to a great pile of stones, and seeing a man at work, he asked, "What are you doing?" With scarcely a glance at his questioner, and in a surly tone, he replied, "Cutting stone." Approaching a second workman he repeated his question, and a gleam of interest flashed from the eyes of this workman as he looked up to reply: "I'm earning seven dollars and fifty cents a day." But seeing a third workman some distance away he approached him to ask again, "What are you doing?" The stonecutter paused, rested his hammer on the great rock, and lifting his eyes toward the clouds, replied, "I'm building a cathedral." This third man was "cutting stone"; he too was "earning seven dollars and fifty cents a day"; but his mind and heart looked beyond stone chips and money, and were filled with a glorious vision, a thrilling achievement that glorified the humble stonecutter, and made him a kindred spirit with all the great creative geniuses of the ages. What are we doing? Is our planning merely on the basis of "cutting stone" -- just another job to be done? Is it that we may earn our "seven dollars and fifty cents a day" -- satisfying our desire for place, or meeting the demands of our friends and associates? Or are we "building a cathedral"? God grant that in all our planning and working we may know and feel the thrill and joy of divine inspiration, We are building for God. We are building for eternity. Let us open our hearts anew to the exalted privilege that is ours. Let us get our eyes off the rock pile. Let us have a vision that reaches into the skies, so that as we plan and organize, teach and contact, study and give, work and pray and imagine and promote and build, we may sense, by faith, the finished cathedral, the glorious kingdom of our glorious Christ, and thus become inspired, glorified Sunday school builders, akin to all God's kingdom-builders of all the ages who have been "workers together with Him."

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3

## CHRIST AND THE CHILD

By A. K. Bracken

In this age when the humanitarian spirit is everywhere manifested, when home ties are so sacred and dear, and above all, when the little child is accorded so large a place in our hearts and homes, it would seem to us that such a condition had always existed. But history shows that such is

not the case. The little child that we love so dearly and cherish so tenderly, and whom we safeguard by every possible means, and about whose welfare scores of volumes are now written annually, has come to this high estate after long centuries of neglect and even brutality. The growth of humanitarianism has kept pace with neither religion nor learning, Had its growth been more rapid or had this spirit always been full grown in the world, there would be a far different story to tell of the treatment accorded the little ones by the races of mankind.

The place of the child, for its own sake, in literature and in art, has been small indeed; and, with the exception of recording the tragic side, history has been almost silent. Charles W. Waddle says, "One might almost infer that there were no children, or, that children had no recognized place in human society until recently, for all that most of the history and literature of the past centuries tell us of them."

Among the ancient nations the Egyptians and the Hebrews were the most humane in their treatment of their children. The Hebrews felt that the greatest blessing that Jehovah could bestow was the gift of a child. They felt that to be childless was a curse. The Hebrews believed in educating their children, and though their education was mostly religious, and was chiefly taught at home, it tended to produce a superior people. There is, perhaps, a larger place accorded the child in the literature and history of the Hebrews than in that of any other ancient peoples.

In Greece and Rome exposure of infants was practiced. In Greece the child belonged to the state at birth, and was inspected at birth by officials of the state who determined whether or not the child was allowed to live the ordinary life with his mother, until the state should take possession of him at the age of seven, or be exposed to death from the elements or beasts in the mountain glens. If the child appeared sickly or was deformed in any way he was usually condemned to exposure.

In Rome the father had unlimited power over the child, If he saw fit he would consign the child to exposure or put it to death by other means; and it was his own affair. Too often the burden of the support of the family prevailed in the argument against the child and the child was customarily exposed. Often, in both Greece and Rome, these infants, left to starve and die, were found and carried home by some passer-by. Sometimes they were afterward redeemed by their parents, but often the foundlings were horribly mutilated in face or form, so that when they grew up they could be sent out, as pitiful objects of charity, to beg and get gain for their masters. Practices similar to the above prevailed in ancient China also.

Many races of the past seemed not to desire children or would practice atrocities against them. A very few centuries ago infanticide was very common among some. And, in the not far distant past other peoples had the custom of enclosing a live child in the corner stone of a building that the building might be stronger for the living. The natives of some heathen countries have for ages accorded their children the most inhumane treatment even as late as the middle of the nineteenth century.

So averse to having children about them are some of the inhabitants of the islands of the seas in our present day that they will destroy them upon almost any pretext. They see many children die so they argue that if they do not kill them, they probably will not live to maturity; hence why not

kill them? If twins are born they are immediately slain as twins are considered unnatural. When parents die their children are often buried with them in order that the children may serve them in the other world. Numerous superstitions demanding the death of the children have become the custom among these people. Customs and practices similar to the above prevail among the South American Indian tribes, The same may be said of the former practices of the North American Indians.

We revolt at these practices, but how much greater has been their sin than that of more civilized countries that have allowed them to be sacrificed upon the altar of greed and avarice? Only two or three centuries ago veritable slavery of children was practiced in the mills of some of these countries. Payne in his "The Child in Human Progress," says, "Nominally children were apprentices, but actually they were slaves and their treatment was most inhuman, As late as 1840, children of ten to twelve worked sixteen and even twenty hours a day in the lace mills, were fed the coarsest of food, in ways more disgusting than those in the boarding schools described by Dickens; they slept in beds that were constantly occupied."

But childhood's dawn came when Christ came to command "Suffer the little children to come unto me and forbid them not; for of such is the kingdom of heaven"; when He came to teach the value of human personality; when He came to show by His life and death and resurrection that though a man die yet he shall live again.

Payne in his "The Child in Human Progress," says that the assertion made by early Christians that children had souls, probably did more to stop infanticide than any other one influence. Clement of Alexandria says "Orpheus tamed the tiger by his songs, but the God of the Christians in calling men to their true religion, did more, since He tamed and softened the most ferocious of all animals- -- men them-selves."

Slowly and little by little the leaven of His teachings penetrated benighted human minds. Added to his were the teaching of Paul on family relations: "Husbands, love your wives and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh. . . . Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. 3:19-25 and 4:1). These with the subsequent teachings of the early Christians softened the conditions of slavery, lifted degraded womanhood to a place of exaltation and promised better things for the child.

In the dark time of the middle period, were poor children sought out, fed, clothed and taught? It was the Christ spirit that sought them and so ministered unto them, With the rise of the cities with their congested populations were children gathered in from the streets and degraded homes? It was the Christ spirit that brooded over their condition, sought them out and cared for them. It was the Christ spirit that prompted Robert Raikes and Mary Critchley in 1780 to gather the children and teach them thus giving rise to history's greatest child movement, the Sunday school.

It was the Christ spirit operating through the Wesleyan revivals that said to profiteers in industry, "No longer can you take tender children to slave in coal mines till their sight is impaired and their forms bent. No longer can you drive them in lace mills without play, recreation,

opportunity and without just recompense. No longer can you sleep them in relays in beds never cool from the heat of human bodies. You must give the child a chance." It is the Christ spirit back of every child welfare movement and back of every sincere child labor law. It is the Christ spirit that has changed the world's literature till it is filled with eulogy of the child and protest against his abuse; till it is filled with poems and songs of devotion to the child:

In truth, in a very real sense, the Christian religion has both in prophecy and in early history been most intimately identified with childhood. In the first promise of a Savior for mankind it was "I will put enmity between thee and the woman and between Thy seed and her seed [a child]; it shall bruise thy head and thou shalt bruise his heel." Again to Abraham he said, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her and give thee a son also [a child] of her" (Gen. 17:15,16). "And in Isaac shall thy seed be called" (Gen. 21:12). And again, "and in thy seed shall all the nations of the earth be blessed" (Gen. 22: 18) .

Then, the promised Messiah having been given, in the bosom of every Jewish maid was the hope that into her arms and bosom the child should come. A child was identified with his kingdom in prophecy: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. 11:6). "Behold, a virgin shall conceive, and bear a son [a child] and shall call his name Immanuel."

As the appointed time drew near holy men and women awaited -- not a king in regal splendor -- but the birth of a child -- the Christ-child. It was at the birth of a child that the angels sang: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

Simeon took up the child into his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (Luke 2:29, 30). It was to a child the wise men came bringing their gifts of gold, and frankincense and myrrh. How could we have grasped the great fact of Christ, His spirit and ministry, except through the person and symbolism of a child!

When Jesus wished to teach His disciples the way into the kingdom and the way of the kingdom "He took a child and set him in the midst of them." Apparently three different times He used a little child to teach them. In Matthew 18:1, His disciples came asking Him who is greatest in the kingdom of heaven. "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea" (Matt. 18:2-6).

Then Luke 9:47, 48, records his having perceived that in their hearts they were reasoning who should be greatest among them and He took a child and set him by Him and said, "Whosoever shall receive this child in my name receiveth me . . . for he that is least among you all, the same shall be great."

Then again, in Mark 10:13-16 we read, "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. . . . and he took them up in his arms, put his hands upon them, and blessed them."

Christ had time for the little children: "Suffer the little children to come unto me." He received them: "and he took them up in his arms . . . and blessed them." He rebuked the selfish aspiring of His disciples: "Except ye be converted and become as little children." And also: "Whosoever therefore shall humble himself as this little child, the same is greatest." He used them to reveal what the kingdom of heaven is like: "for of such is the kingdom of God." By identifying Himself with the child He taught His disciples respect for personality: -- "Whosoever shall receive this child in my name receiveth me; and whoso receiveth me receiveth him that sent me."

To teach these great life lessons Christ did not look to the greatness and pomp of earthly kings and potentates, but He chose the innocent, helpless little child. What greatness and beauty were here to be learned? Through the child He would teach the way into and the way of the kingdom.

I wonder if the Master does not still use the child to bring us to Himself. James Russell Lowell says, "Children are God's apostles sent forth day by day to preach of love and hope and peace." And Henry Ward Beecher says, "Children are the hands by which we take hold of heaven, By these tendrils we clasp it and climb thitherward."

Not many days ago I stood at the head of a little white casket that held the form of a five-year-old boy. I saw the young mother as she came to look upon her child for the last time. Her fortitude amazed me, for she was only a few brief years ago just a small girl herself. As she bent over his little form I heard her say, "O Teddy, Daddy and Mother loved you so! We'll be coming to you one of these days. Do you want to say your little prayer?"

'Now I lay me down to rest,  
Jesus, guard my little nest  
Like the wee birds in the tree  
Loving Father, care for me,  
Well and good may I awake;  
This I ask for Jesus' sake.'

Good night, Teddy! Good night!" Yes, "Children are the hands by which we take hold of heaven!"

But my paper would be without point if I did not ask, "What is this all about? Why this great convention? Why the expenditure? Why discussions, papers, addresses? What are we to do about it?" Carlyle says in speaking of children, "Good Christian people, here lies for you an inestimable loan: Take all heed thereof in all carefulness employ it; for with high recompense, or else with heavy penalty, will it one day be required back." Will you let me paraphrase a bit and

say, "O Nazarenes, here lies for you an inestimable loan! Take all heed thereof in all carefulness employ it; for with high recompense, or else with heavy penalty, will it one day be required back."

That we have come together in this great convention at heavy expense, shows that we are interested. What shall we do about the host of children who live about us everywhere? We must build for them! We must search them out for the Master. We must gather them in and teach them. We must reach them with the message of Christ and His salvation. How shall we deal with our children? President Burritt said, "Be ever gentle with the children God has given you. Watch over them constantly but not in anger. In the forcible language of the Scripture, 'Be not bitter against them'." Said a kind father, "Yes, they are good boys, I talk to them much, but I do not beat my children; the world will beat them."

With tender compassion let us minister to the children, They are in a great wilderness of voices calling them -- pictures, magazines, books, and worldly people till they are like the woman who could not come to Him for the press. It is ours to lift them up to where they can see the passing Christ.

This story is told of a little seven year old girl in Chicago. She was out on the sidewalk, a parade was going by. She was sense-hungry and wanted to see the parade. The crowd stood between her and the passing show. "Lift me up! Let me see," she cried, "Lift me up! Let me see!" A big broad-shouldered fireman, six-foot-two, stooped, picked her up and placed her upon his broad shoulder. There she drank to her fill of the wonder of the parade. Friends, Jesus Christ, the friend of little children, is passing by. About us, at our feet, surrounded by a wilderness of hindrances, the little children of America cry to us, "Lift me up! Let me see! Lift me up! Let me see!" This, O Nazarenes, is your task and mine!

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#### TEACHING HOLINESS IN THE CHURCH SCHOOL

By D. Shelby Corlett

The first impression I had when asked to discuss this subject was, Why emphasize the teaching of holiness in the church school more than the teaching of regeneration or of any other doctrine of our church. Surely all of these doctrines are important, and should be given emphasis. But there is a definite reason why we should place special emphasis upon the teaching of holiness, It is because the Wesleyan teaching of the doctrine and experience of entire sanctification is the distinguishing doctrine of our church.

The Church of the Nazarene is not the only church in which this doctrine of entire sanctification has been prominent, but in many of these denominations the emphasis upon holiness has been lost or sidetracked, generally because it was not given a large place in the teaching ministry of the church. Our church will remain a holiness church in teaching and life to the extent in which this important doctrine and experience is emphasized in the Sunday school classes and from our pulpits.



## The Approach To The Subject

We will discuss this subject by first giving a brief statement of what we mean by "Holiness"; secondly, "The Church Schools' Text Book," thirdly, "The Persons We Teach," and lastly, "The Importance of Teaching Holiness."

### I. What Do We Mean by Holiness?

The dictionary defines Holiness as "the state of being holy; the completeness of moral and spiritual purity." Holiness in this sense must be considered as it relates to God and also as it relates to man. The Holiness of God "means an absolute, infinite, and eternal perfection of character, purpose and activity, beyond our imagination and conception, and yet made manifest under human conditions in Christ" (Garvie) . "Holiness in the divine nature is the finality, the fundament of all God's being" (Curtis).

Holiness as it relates to man is of the same quality -- there cannot be a holiness for God and another for man. The difference being in absolute holiness manifested in God and relative holiness in man. But in each case according to the capacity to receive it, it is "the state of being holy; and the completeness of moral and spiritual purity."

Our consideration of holiness must include more than is stated in this definition; we must include the means by which man is brought into that "state of being holy, the completeness of moral and spiritual purity"; namely by a second crisis experience that of entire sanctification. The distinction has been made between entire sanctification and holiness thus; entire sanctification is the act of God by which a Christian is cleansed from indwelling sin and made pure in heart, and holiness is the state of life in which the sanctified live.

We can do no better than to present the doctrinal statement given in our church Manual as the foundation for our teachings of holiness. This statement is: "We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.

"It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

"Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

"This experience is also known by various terms representing its different phases, such as 'Christian Perfection,' 'Perfect Love,' 'Heart Purity,' 'The Baptism with the Holy Spirit,' 'The Fullness of the Blessing,' and 'Christian Holiness'."

The teaching of Holiness in the Church Schools of the Church of the Nazarene should include all that is stressed in the different phases of this doctrinal statement.

## II. The Church Schools' Text Book.

The text book for the church schools is the Holy Bible. All books, journals, quarterlies and leaflets are incidental; they are provided to help teachers and students interpret the Bible text and are in no way to be considered a substitute for the Bible.

1. The Bible is a book on Holiness, There is perhaps no better statement of the emphasis given in the Bible on holiness than that classical statement from the pen of Bishop Foster, "We . . . sustain our position, not by a single or isolated declaration only, or a single inference only, but by a great number of both direct and inferential proofs of the most unequivocal and irresistible authority: declarations so various, contained in commands, promises, prayers, exhortations, statements, and narratives; and inferences so multiplied, arising from so many sources, as to convince every candid reader that the doctrine we contend for is not limited to a bare and questionable place, a doubtful and uncertain existence in the holy records, but is repletely and abundantly, as well as explicitly, embodied as a cardinal feature throughout the whole system. It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit, of the whole scheme, from its alpha to its omega -- its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over and voicing all through revelation; singing and shouting in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system" (Christian Purity, pages 131, 132) .

Some have considered the teaching of Holiness to be so deep and profound that only people of mature thinking and Christians of long standing can comprehend it, It is true that this truth is profound and deep, but no more so than the other revelations of God given in His Word. To endeavor to limit this teaching only to those of mature thinking and to Christians of long standing is a mistake and is contrary to God's Word. This truth is essential to lead Christians on to maturity and to assist them in the development of Christian character. It is not difficult to teach Holiness from this text book of the Church Schools. Rather, how can we teach the Bible at all without teaching Holiness? It is the Book of Holiness.

2. The Person about whom we teach -- God. The text book for the Church Schools, the Holy Bible, is primarily a revelation of God. It tells of His nature, outlines His will for man, and reveals His love to lost and sinful people. The teaching of all scripture must gather around the fact of God, for God is its author and it reveals God to us. If we teach the Bible, we teach others about God.

Frequently the question is asked, "What is God like?" To the text book for the Church Schools -- the Bible -- we must go to find an answer. Here He is revealed as a person, having personal relationships with other persons, and therefore He may be approached by man; He is

revealed as the Infinite, all-wise, all-powerful God, Creator and Preserver of all men and things; and also He is revealed as the Holy God, a God absolutely perfect in all His moral qualities. Isaiah in his vision saw Him as the thrice Holy One, and he heard the seraphim shouting one to another, "Holy, holy, holy, is the Lord God of hosts, the whole earth is full of his glory." In answer to the question "What is God like?" we have God revealed in the Bible as a person, infinite in power and wisdom, and absolutely holy.

But in the Church Schools text book -- the Holy Bible -- we have more than some statements about God; we find there a revelation of God in a Person -- God speaks to us not only through the prophets and other holy men of old; but He reveals Himself and speaks to us in His Son, We have in Jesus a living incarnation of God -- Jesus shows us what God is like, He was "the only begotten Son . . . who declared the Father." It was He who could truthfully say, "I and my Father are one." "He that hath seen me hath seen my Father also." In Jesus the Holiness of God is manifested in human life and in the midst of a sinful environment. Although he contacted human life in all stages of moral corruption, He himself was holy, harmless, undefiled and separate from sinners, But His holiness did not consist entirely in His purity, it embraced also the full employment of His powers in doing the Father's will perfectly and in advancing God's purposes in His life by doing good to those about Him. Jesus left every man and woman whom He touched a better person.

The Holiness of God is seen in the sufferings of Jesus, in His atoning work. God hates sin with an infinite hatred. This hatred for sin is displayed in the death of His only begotten Son. A holy God would pronounce judgment upon sin, He would banish it entirely from His world, He would make provision for man to become holy; therefore we have Calvary with its shame, its death, and its shed blood. The very central purpose of the cross of redemption was, "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate." Christ's love for His church prompted His sacrifice for it, "that he might sanctify and cleanse it with the washing of water by the word, . . . that it should be holy and without blame." Thus the Holy God has provided holiness for all men through Christ, and because of Calvary Christians as individuals may now enjoy the glorious experience of having the blood of Jesus Christ, God's Son, cleanse them from all sin, A holy God has provided for man's holiness.

3. The text book of the Church Schools -- the Bible -- is also a revelation about man, To this Book we go to find the origin of man, in fact it is the only book which gives an authentic statement concerning man's origin and his nature. As to his origin, God created him; as to his nature, he was made in the likeness and image of God. Further, we are taught that man as we find him today is not man as God originally created him; "sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned" is the statement of the moral tragedy that has brought man to his present sinful condition.

The Bible emphasizes that even in this sinful and wretched condition God considers man of great value. Man was of such value to God that He considered him worth the investment of the most precious thing He had: "God . . . gave his only begotten Son" for this sinful race. God permitted His Son to die, even the death of the Cross, that He might redeem man, "not with corruptible things such as silver and gold, . . . but with the precious blood of Christ." "God was in

Christ reconciling the world to himself." And Christ "by the grace of God tasted death for every man." All of this emphasizes the love of God for man and His desire to make man holy.

The Bible recognizes that man is possessed of almost limitless capabilities, He is a creature having possibilities of development perhaps second only to God himself. He has vast capacities of mind for understanding the things of this life, for apprehending the mysteries of the various sciences, for discovering the laws of life and nature and harnessing some of them to become his useful servants, for being taught moral and religious truths until he becomes familiar with the truth as revealed in the Word of God. Morally through sin he may become a degenerate, or he may by the touch of God become a saint. Spiritually he has the capacity of becoming a partaker of the divine nature -- a child of God -- and of being a living example of God's holiness in this world.

A holy God has made definite requirements for man. Man is fundamentally a servant, therefore God requires that man must serve Him. Man inherently will love, therefore God requests that man love Him with all his heart, soul, mind and strength. Man is a moral being capable of making choice of his actions, therefore God requires that man be holy: "Be ye holy, for I am holy" is the divine requirement. Knowing man's capacity for holiness -- a completeness of moral and spiritual purity -- and also knowing man's personal inability to attain to holiness, God has provided for man's holiness through a definite work of grace. The Old Testament provision was: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." The New Testament provision is, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

Our teaching of Holiness from the text book of the Church Schools, the Bible, must revolve around three facts; first, God is holy; second, man has a capacity for holiness and God requires him to be holy; and third, God is able and willing to make man holy.

### III. The Persons We Teach.

Whom are we teaching in the Church Schools? We are teaching people-men and women, young people, boys and girls; Christian people, unsaved folks, unsanctified believers; people raised in Christian homes, others raised without Christian training; the habitual attendant, those careless about their attendance, new scholars and the occasional visitor.

No other school is just like it. The wonder is that such remarkable results obtain in Sunday school work, that with such a mixture anybody should receive definite help. But all gospel work is more or less like that and it is God who gives the increase.

This heterogeneous group have at least one thing as a common foundation on which the Sunday school teacher or Christian worker may base his teaching; they all possess almost limitless possibilities for personal development, and they all have the capacity to be holy. The romance of Christian work comes in the fact that we, under God's blessing and leadership, may be used to bring these people who are sinful through the successive stages of Christian experiences into a state or life of holiness.

# 1. How may we best teach children about a holy God and holiness as it is related to man?

Here we are dealing with minds that are open to impressions, they have not been prejudiced to any large degree, and they are quick to believe the statement of their elders, If we present these truths in a proper manner, indelible impressions may be made upon their minds which in after years will blossom forth in holy living.

Sometimes we overlook the fact that children can be taught many of the truths of the Bible as easily and as convincingly as we can teach them the truth of any other field of study, such as mathematics, history, English, etc. There is a great amount of truth to the modern idea that we can teach children religion just as they are taught other subjects. This is demonstrated by the practical benefits resulting from Sunday school instruction and attendance. First, in the results accruing to the individual himself. A recent writer states that the church and Sunday school inculcate in children basic concepts of right and wrong, selfish and unselfish actions, and help to establish the basic belief in God. They are of valuable assistance to parents and society in giving children the necessary foundation for developing good characters and personalities. A survey of tests made by the Adjustment Service of New York City indicates that children who went to Sunday school had better personality traits than those who did not, and that children of parents who attend church had better personalities than the children of parents who did not attend. The benefits also are noted in the results to society as a whole. If better personalities are made and better characters developed because of Bible instruction, better citizens are made and their contribution to society at large is much better than they otherwise could make. Also, it is an established fact that only a small percentage of children who habitually attend Sunday school become involved in crime.

Timothy is an example of the fact that children can be taught religious truths and that they may benefit greatly by this instruction. Paul wrote, "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation." The religious instruction he had received had given him a knowledge of the Bible and had made him wise unto salvation. Children today may be taught the truths of the Bible, may know about a holy God and His requirement for us to be holy, and of the work of Jesus to make us holy.

But a further fact must be recognized here, While we may teach religion or religious truth to children, this knowledge of the religious truth does not of itself bring to them a Christian experience. The knowledge of the Holy Scriptures made Timothy wise unto salvation, but it was his personal faith in Christ which brought salvation to his heart. So our instruction of children may and should give them religious truth, should make them wise to salvation, that is, give them an understanding of what salvation is, but salvation itself is not obtained with this instruction or understanding -- salvation comes alone by faith in Christ Jesus.

If a child is capable of knowing anything about God, he can be taught that God is holy; that this holy God is a friendly God who is interested in the welfare of His people; that this friendly holy God brought His people out of Egypt, provided for them in their journeys in the wilderness, revealed to them His laws as the standard by which their lives could best be lived, and gave to them their own land; and that this holy God is the loving helping God revealed to us in Jesus. He is a God who is interested in children as is demonstrated by Jesus' request to have the children come

to Him and by His statement, "Of such is the kingdom of God." This holy, friendly, loving God revealed in Jesus is a God children will want to love, This holy God waits to be the children's Savior, Companion and Friend; they may accept Him; He may dwell in their hearts and direct their lives.

## 2. How shall we teach youth about Holiness?

Regardless of the group we are teaching we must ever keep in mind these fundamental facts: God is holy, He requires man to be holy, He is able and willing to make men holy. The means and approach to the different age groups may vary but the message is the same;

In making an appeal to youth we may perhaps best approach them on the basis of God as Father, This is the hero worship age, and to a great extent parents are the heroes for developing youth. God, the Father is holy and He desires His children to be like Him. By such an appeal we may present to youth the demands that God makes for holiness.

Another very successful method is the appeal to enlistment. Most young people are seeking something to which they may devote their lives, It is the period of enlistment in certain forms of endeavors. Can we not challenge them to devote their lives to God, to become workers together with Him in His great program of redeeming men and women from sin and in overcoming the evil that is in the world? Holiness is based on a personal commitment to God, a consecration so lasting and permanent that God can count on it, so abiding that it will stand the test of time in obedience and devotion to God.

Youth needs an inspiration, an urge to lift them above themselves. Where can be found an inspiration equal to the abiding presence of the Holy Spirit in His fullness, a life of holiness? -- In a life devoted to God, where Christ becomes the central factor of life? -- In a supreme devotion to God, a true heart attachment to Him, a consuming purpose to follow Him in all phases of life, a central affection where the heart is set on God, will be found the solution for detachment from the world. If a man loves the Father supremely the love of the world cannot exist in that heart.

The second crisis experience, that of entire sanctification, may be stressed to youth, as an experience which takes away inner distractions, removes unholy tempers and dispositions, and enables them to harness all of their powers to the one great purpose of life, that of loving and serving God supremely.

To youth Holiness must be emphasized as a normal experience. Not something tacked on as a troublesome and irritating appendage; but something in the way of a positive experience wrought in the heart as a necessary, normal and desirable element of life. The teacher or leader who endeavors to teach holiness to youth should read often and ever keep in mind the statement made by the elders at the first Council of the Christian Church and recorded in Acts 15:28: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Things which are necessary must be stressed; the unnecessary and abnormal must be omitted. We must realize that an experience of entire sanctification and a state of holiness in the life will not put sixty-year heads on sixteen-year shoulders, nor will it give to them knowledge and poise which can be obtained only by years of experience; it does not impersonalize or dehumanize

individuals, it does purge sin from the heart and gives to youth a spiritual poise and power that will enable them to be examples of believers in word, in conversation, in love, in spirit, in faith, in purity.

It is the obligation and privilege of the Church School to teach youth about the holiness of God, holiness required of man, and the provision for our sanctification made by our Lord Jesus Christ, and also to bring them into a conscious experience of heart purity through a second work of grace.

### 3. Teaching Holiness to Adults.

As we emphasize the central thought of Holiness, God is holy and desires us to be holy, we may make much the same approach to adults as that made to youth. There is in adults a desire for a settledness, a certain steadfastness and stability which will be a stabilizing force in their lives as they face the experiences common to all men.

To stress holiness as that establishing grace, the deeper relation with God where inner distractions are gone and where God's Holy Spirit becomes the stabilizing force of life will appeal to adults. Entire sanctification is the establishing grace, it does bring security in the Christian life, it is the experience that brings a "deep settled peace," giving spiritual poise in the midst of unsettled and disappointing conditions of modern life.

We may appeal to them on the basis of consecration, that God through His Son and His sacrifice has a claim upon our lives, and that only as we make a full and complete consecration of our lives to Him are we properly recognizing the claim that He has upon us through redemption. Consecration is a deep and abiding expression of our love and appreciation to God for His mercies to us. We must continually stress that the great needs of our lives and the deep desires of our souls can be met only as God works in our lives a second crisis experience, the work of entire sanctification, which brings holiness of heart and life. Holiness in experience results in righteousness in conduct and Christlikeness in character.

### IV. The Importance of Teaching Holiness.

It is vitally important that we stress the teaching of holiness in our literature, in presenting the lesson to the classes and from our pulpits.

This, we fear, has been a weak point in our program. We have assumed that our people are better informed on this vital subject of holiness than actually they are. We have left too much to the initiative of the individual teacher to supply the holiness emphasis and we fear we have not made the definite suggestions in lesson helps and comments provided for teachers, and in Leadership Training Courses, necessary to assist them in teaching holiness from the lesson text. This weakness has been recognized by those in charge and efforts are being made to correct it, a definite text book on holiness is now presented for Leadership Training classes and a more positive emphasis is now being sounded in our lesson suggestions and comments.

We are fundamentally a holiness church. How long we will remain a distinct holiness church depends upon two things, principally upon the definite teaching of holiness through the Church School literature, Leadership Training Courses, and by the teachers of the various classes giving a clear message on holiness to their pupils, and also upon a positive emphasis given this important doctrine and experience by our preachers in their pulpit ministry.

We must avail ourselves of every opportunity in our use of the scripture text of the Uniform Lessons to emphasize the message of holiness in lesson comments and in giving suggestions to teachers. These truths should be so pronounced that a teacher using our suggestions and lesson comments must use them or purposely set them aside.

In our graded courses provided by our own workers this message of holiness must be very prominent, We are informed by those preparing the graded courses and working out our curriculum that this is their purpose.

Our message must be more than a generalization of the theme of holiness. It must be specific on the Bible teaching of the experience of entire sanctification as a second definite work of grace. We must stress God's requirement for His people to be holy, that such holiness is obtained only as they go on to enjoy this second crisis experience of entire sanctification. We must as earnestly insist upon children of God obtaining this vital second experience, as we do that sinners must be converted, It is only as a positive emphasis is given and as a scriptural insistence is made upon believers seeking and obtaining this experience that truthfully we can be classed as a holiness church.

## Conclusion

Teaching Holiness in the Church Schools. How important and necessary it is, If we teach the Bible as our text book we must teach its message on holiness, If we teach about the God of the Bible we must teach His holiness, If we study about man we must recognize his sinfulness and his need of holiness, also that he possesses a capacity for being holy, and that God can bring holiness to his heart.

We must be insistent upon giving our students and members a clear understanding of this biblical truth of holiness and stress it as positively as the Sabbatarians stress the Sabbath question, as the immersionists stress this mode of baptism, as the eternal security believers stress their teaching. If scholars in the various Church Schools of these groups can be made to understand their teachings, surely we can bring our scholars, from the children on to the adults, to a clear understanding of this vital biblical truth and necessary Christian experience-the doctrine and experience of entire sanctification. We are convinced of the truth of this doctrine. We realize it has been the center of attack from worldly-minded church leaders and members. We recognize that it has been exposed to ridicule largely because of the teachings and actions of a few extremists within the holiness movement. Nevertheless, we firmly believe that holiness is the outstanding theme of the Bible, the central purpose of Christ's work in redemption, and the deepest need of the human heart, for without holiness no man shall see the Lord.



We can do no better than to reaffirm our faith in this doctrine and our loyalty to this truth, We will continue to teach holiness, to sing holiness, and to preach holiness, We will shout it to all the world; our God is a holy God. He desires that men be holy. He is the very God of peace who is able today to sanctify us wholly and to preserve us blameless, body, soul and spirit until the coming of our Lord Jesus Christ.

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5

## THE CHALLENGE

By E. P. Ellyson

"We then, as workers together with him [God] ." 2 Corinthians 6:1. "Go . . . and teach all nations." Matthew 28:19.

The Scriptures inform us that, "When the time was come that he should be received up," Jesus, knowing full well that this meant the cross with all its attendant mistreatment and suffering, "stedfastly set his face to go to Jerusalem," and could not be delayed or turned aside, He had said, "For this cause came I unto this hour," and He would accomplish this world task whatever the cost. The cross was central in the purpose of Christ's coming into the world in the flesh; that for which the cross stood was essential to His earthly mission. Without this His coming into the world in the flesh would have been all in vain, And with this there will yet be failure unless there be more than the cross. The cross was by no means the whole of the purpose of Christ's earthly life. The atonement standing out alone, the blood shed and yet unapplied, would have made salvation possible, but it would have saved no one, For the work of the cross to be effective, the fact of its purpose and provisions must be made known and men must be influenced to accept its conditions and benefits. Arrangements must be made such as will insure this publicity and influencing of men to be carried on, responsibility for this must be placed somewhere. Jesus did not come into the world simply to accomplish one great act as is represented in the cross, but also to put on, to arrange for a great movement that should publicize and make effective that which the cross accomplished and provided, a movement that should last through the centuries after He had returned to the Father.

Christ not only made the atonement, but He also gave attention to this movement of publicity and winning of men, Much of the time of His public ministry was given to the training of those who were to be the first leaders of this great movement, To be sure He had much concern for the general public, both the crowds and individuals that came to Him, but His larger concern was the training of these leaders. One day, after these men had been under this training for something like a year, they were walking along the road approaching Caesarea Philippi and Christ would give them something of a test to discover how well they were learning their lesson. He turned to them with the question, "Whom do men say that I the Son of man am?" They told Him that the people were much divided, some saying one thing and some another. They gave the correct answer to this first question. But this was not the real test question. He then asks them, "But whom say ye that I am?" Peter as the spokesman immediately answered, "Thou art the Christ, the Son of the living God." Again the answer was correct and Christ was pleased and commended Peter -- "Blessed art thou, Simon Bar-jona." Christ now continues His conversation with Peter. He first

tells him that he had not come to this knowledge alone as the result of human teaching or through his own reasoning. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He had received a revelation from heaven and had made it known. Christ then went on to tell him that He is going to build a church upon this rock that Peter has just gotten on and become a part of, the rock of divine revelation relative to the divine sonship of Jesus Christ humanly confessed. "Upon this rock I will build my church." And here we have the institution which, when put into organized form for service is to become the agency through which this great movement is to be carried on. And you will notice that this is my Church -- "Christ's church." The conversation continues, Christ now tells Peter that He is going to allow him to help in this work of the church. "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Here we have the helpers, the work to be done and the method; a work of binding and loosing that affects eternal conditions. Here this call and commission seem to be spoken to Peter alone, but that it was not meant to be thus limited is evident for it is repeated again a little later to the twelve.

Thus we have the outline given to us, the initial arrangement for the carrying on of the greatest project ever put on among men, and with it the assurance of success -- "The gates of hell shall not prevail against it." Christ is the originator and the builder of the Church. He made the way and laid the foundation in His own blood. The church is the collective agency, which, under the inspiration and guidance of the Holy Spirit, is to work among men in the name of Christ, carrying forward the work which He began. Men are called as helpers and given keys and sent forth to bind and loose, This is the superior service arrangement among men, superior in its purpose and method and possibilities.

The church school is now a part of this arrangement, it is but a department of this church. In this school it is your privilege and my privilege to be a helper and have a part in this greatest of world projects. The so-called big business of the world, such corporations as the General Motors, the General Electric and American Steel Companies, also the great political and social organizations, become almost trifles when set alongside of this arrangement. It is so human and yet so divine, It is made up of and carried on by finite man, and yet is from God, inspired and empowered by God. And in its promise we have both "the promise of the life that now is and that which is to come." We are "workers together with him [God] ." What a group we are associated with! What a glorious objective! If so be we have accepted the challenge and become a part in this arrangement.

What now shall we say of these keys that are the gift of Christ? What are they and what are they for? We all know what keys are and if they were spoken of in some usual connection the meaning would be clear. But here it is keys to the kingdom of heaven and these are given to man. Even so, keys must mean keys. A key controls a lock and has to do with opening or fastening shut, of letting in or keeping out. Is it possible that this power of thus opening or closing the door, the way of entrance to the kingdom of heaven to men is given to certain men? Do you shrink from the answer? But here it is right from the mouth of Christ. We may rest assured that this is not a commission given to some one in high church authority and handed down by him to lesser authorities, It is a commission to every member of the church, to every regenerate and Spirit-led Christian, There is here no authoritative statement of any church prelate that results in this binding

or loosing, it is the result of the use of the keys by those who have them. What then are the keys and how may they be used?

It will help us in the answer of this question if we first discover what this door of entrance into the kingdom of heaven is. Jesus once said, "I am the door." But we must go back of this. There is a way to open this door. The Scriptures are very clear and abundant in the statement that this is by faith -- "By grace are ye saved through faith." "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" without someone who knows to tell them and give them the information. "So then faith cometh by hearing and hearing cometh by the word of God." The man with the keys then is the one who knows, who knows not only intellectually but experientially, has received and confessed the heavenly revelation, who understands the Word of God sufficiently to efficiently preach or teach or witness its truth to others. With the church school it is especially to teach, to train, to guide into and in the kingdom of heaven, It all has to do with this kingdom.

But just here we must note that there are two possibilities in the use of these keys; the result may be either binding or loosing; Speaking of this situation Paul tells us that to some "we are the savour of life unto life" but to others "we are the savour of death unto death." It is possible that the reaction of some to our teaching may be negative and the result may be a hardening of the heart. Our attitudes or methods may be objectionable to some so that they become disgusted. The content of our teaching, or the way we tell it, may be misleading to some and they be led into error. The fault may sometimes be theirs and it may sometimes be ours. In either case the result is most serious and affects both character and destiny.

Christ's challenge to the church school is first to respond to His call and enlist under His banner in the greatest work of the world, to become the helper of the greatest leader in the world in the work where the greatest values are involved and where the rewards are greatest. It is the challenge to join in the work of the church, the church school being a part of the work of the church: not alone the building of the organized church, as important as that may be, but the advancing of the kingdom of heaven upon earth. It is to accept the gift from Christ of the keys to the kingdom of heaven and to go forth to use these keys to the winning of the largest number of persons possible for this kingdom and the strongest life in the kingdom, with the minimum of negative reaction. What a challenge this is! It is the challenge supreme of all the earth, We are not taking this as seriously as we should. We need to be awakened to its values, its glories and its responsibilities. It is a challenge and an opportunity. The responsibility for this work in this dispensation rests upon us. Others are saved and brought into this kingdom, Christian character and living are attained only as we use our keys. The conditions existing on the home or the foreign field are not to be charged to the Holy Spirit for He is always faithful to all men. Of course the failure may be at last charged to the individual choice, but what a different situation we would have if only those who have the keys would use them as they should.

This general challenge to the church school includes the special challenge to provide ways and equipment and methods such as will insure the largest possible favorable reaction to the teaching and training afforded by the school. In order to secure the desired results at least four things are necessary. First there must be a suitable organization. Where men work together, as they

must do in this educational work, there must be special arrangements, an organization adapted to the task, The character of this organization will either greatly help or hinder the success of the work. The church school being the most important of all educational work, since it deals with the greatest of values and its results are the most lasting, it deserves the very best, the strongest, the most ideal organization of all educational institutions. This organization must first be a part of the church set up and vitally related to the kingdom of heaven. It must be so arranged as to provide the opportunity to accomplish the largest results for children, youth and adults in the development of their moral and religious lives and the present building of the kingdom of heaven on the earth; a simple and workable and efficient organization. It should not be the result of haste or of superficial thought, that follows after the way of the least work, but that which is the result of careful, intelligent study and much experimentation, that has grown out of much counsel; and there must be constant improvement to meet the growing needs and changing conditions. We cannot afford to drag on with mere machinery, with formal routine and with antiquated arrangements that fall short in results. While poor organization may not spell entire failure, it will mean small and unsatisfactory work. We have often treated this matter of organization too lightly. Our challenge is to provide an adequate and effective organization, the best possible.

But the most perfect organization by itself is but a lifeless instrument, a mere machine, To make it effective life must be injected into it. There must be administration, supervision, leadership. In order that it shall function every organization must have its administrative officers and the life and efficiency of the organization will largely depend upon the character of the administration. These officers are the executive secretaries, the pastors, the superintendents and the department supervisors. And again we say, this being the kind of school it is, it should have the very best supervision and administration that it is possible for it to have. Each of these officers should be a live wire, deeply interested, enthusiastic, well informed as to the task, well trained and still in training, willing to give time and effort to the preparing and putting over of the program. They must understand the organization they are supervising; know its purpose, and the needs of those they are serving, and the best methods of administration. This work is too serious to be neglected or bungled up. Just anybody will not do. It should be someone who will make of this something of a business, who will give attention to learning . and planning and execution, We are challenged to provide the best possible leadership we are able to produce.

But all of this organization and administration as important as it is, is but a means to an end, it is to make the way for something else. The real work of the church school is teaching, is training, is guidance in Christian learning and character building. The work of the organization and its administration is to provide the most favorable conditions for this teaching, that the largest possible results may be secured. This being the case, it is the teacher that holds the place of largest responsibility; it is the teacher that makes the largest contact with the pupil and has the largest responsibility for the results. And there is no school where the work of teaching is more serious than it is here. The church school should have the best of teachers, If the public school and the trade schools call for teachers and officers who are well trained, much more does the church school call for well trained teachers. We must have teachers who know their task and know how to do it. In no place is failure more serious than here. Christ's challenge to the church school will then include the arranging for and carrying out the best and strongest Leadership Training work that it is possible for us to provide, And this calls not only for the arranging of an outline of studies to be followed, but under the present religious educational situation this means providing for the writing

of certain of the textbooks, that we may have that which we can use without doctrinal apology. Someone must be found to do this writing in a commendably literary style and sound in Bible interpretation.

With the organization, the administration and the teacher, we must then have a curriculum, the teacher must have a lesson and lesson materials to teach. The church school world is in much confusion today with its Improved Uniform series, its closely graded series, its group and departmental series, and the many independent outlines and materials that are being offered. In making the choice of the material to be used by the local school too often the basis of the choice is the cost rather than the value of the material and the influence upon the pupil. The curriculum is one of the most serious items in all of this church school business. No church can maintain its standards unless those standards are properly represented in its teaching. We are shaping our future today. Since God has created human life subject to growth, this curriculum must be adapted either in the lesson outline or by the lesson writer or teacher, to the group age condition and need. In a recent survey made by the International Council it was shown that the Departmental type of lesson was now receiving the larger favor. The decision as to which type of lesson we shall use is of some considerable importance. But there is much more involved in this decision than the general type of the outline. Any of these types may be either modernistic or fundamental, may be life centered, Bible centered, humanitarian centered or God centered, and it is possible that they may be so one-sided as to miss the better way. Careful attention must be given to the content and arrangement of the church school curriculum, And this involves very much more than the casual thinker realizes. Some would tell us that all of the material must be taken from the Bible, and if this is done all will be well, But we forget that Satan used the Bible and interpreted its meaning to serve his cause. There is much Bible teaching that we do not want, and Jesus warned us against this. Certainly the Bible must be taught, but that is not enough; the way we teach the Bible and what we teach of the Bible, to whom, must be considered. Jesus was the world's greatest teacher. In His teaching He used the Bible of His day, but He did not use it as some would have it used today. He appealed to life and made truth living in the present. He used life situations and appealed to nature. We must have a curriculum that is both Bible centered and pupil centered, that meets our objectives, that provides that which is interesting and appealing and meets the need of the age groups to whom the lessons are to be taught. We need to study this matter of the curriculum with greater seriousness than we have ever yet done in order that we may have that which will safely lead us where we want to go. And in this thinking we must not forget the extra materials and equipment that are needed for successful teaching. The workman with no suitable tools, or with poor tools, cannot be expected to do good work. It is almost tragic the way we often treat our teachers in the way of helps and equipment.

Let us now, with these considerations before us, ask again the question, What is our challenge? Is it not that we shall hear and acknowledge the revelation from heaven relative to the person of Jesus Christ and His work in the world; that He is the Son of God; that we shall know Him and have fellowship with Him, and have a clear understanding of the objectives of His program? Uncertainty and carelessness here will defeat us. Is it not that we shall hear and consent to the call to be helpers of Jesus Christ in His present dispensational work of building His church? Is it not that we shall recognize something of the great responsibility herein involved, and with great seriousness accept this call, and enter therein with full determination to do our best. Is it not also that we shall accept the gift of the keys from Christ, the commission and enablement from Him

for the work and not attempt to go forth at our own charges or under our own human equipment alone? And now with all of this from the divine side, the revelation, the call and the keys, accepted, the challenge turns upon us to discover and put in operation the most effective organization and the wisest administration, and the best adapted methods, and the most efficient teaching, in order to get the most successful use of the keys for the largest results in the winning of men to the kingdom of heaven and the building of the church, This will require much time, serious thinking, much consultation and experimentation, with much prayer. I fear that we have never taken these matters as seriously as we should, We have been a bit hasty and have gone forward without thinking these things through as thoroughly as we should.

The program of this convention has been arranged in order to help us in this, It is a bit different from the usual convention program. We have the discussional groups which will give us the opportunity to study and consult together relative to some of the most important problems; and then there are the addresses which will supplement this study and bring inspiration, We hope that all will enter into the purpose and work of this convention whole-heartedly, that much help may be received, and that certain conclusions may be reached that will be carried out through the years and mean larger and better church schools, with more conversions and sanctifications, stronger Christian character, and better Christian living.

In concluding let me suggest that we must ever remember that our work is in the field of religious education, But this is not education in the sense of "telling" and the imparting of information alone, but also of influencing to experience and character building. It is Christian religious education. It must result in Christian experience and character and service and bring one to the heavenly home. It must be evangelistic education, If these results are not reached we are a savor of . death unto death and we fail of our objective, In all of our study and planning we must keep clearly in mind -- spirituality, evangelism, efficiency.

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6

## TRAINING THE LEADERSHIP WE NEED

By R. Wayne Gardner

At first thought of the subject at hand one might be expected to devote the time allotted to this consideration in making clear the problems of curricula, methods, equipment or the mechanics of training the leadership we need. However in the judgment of the speaker the core or heart of this all important issue is more deep seated than methods, equipment and curricula and must be found if we are to succeed.

The question of leadership training naturally clamors for attention and will be receiving due consideration in this convention. While the speaker is heartily in sympathy and accord with all this and believes that every church should maintain an efficient Leadership Training Class, yet the need of the hour is more than a leadership with certificate and seals or even the advanced diploma.

Training thus attested and attained is not the end. Education or training for any task must never be allowed to become the end but must always be considered the means to some worth

while end. The matter of course credits, seals, diplomas or even degrees are merely incidental to the task of efficient service, May the Lord save us from becoming dazzled or blinded by that pitiful and tragic educational malaria of diploma or degree fever caused by the subtle and fatal sting of the Degree Bug. The effect on some has been so fatal that they have been even willing to wear their academic regalia to the post-office to receive said degrees. From such we beg for deliverance, May the Lord help us to direct our gaze deeper and farther than the surface details of this problem to the heart of the question found in the human personality and eternal soul of our pupil with his intellectual and soul hungers and capacities. This question of training leadership is not one to be treated lightly or that can find its end in credits, diplomas or degrees. It is not a question of having a trained leadership that even measures to the technical standard of the Department of Church Schools, armed with their diplomas duly signed and sealed. Ah! No! It is rather a leadership that is capable of serving the intellectual and spiritual needs and demands of our youth. To the speaker it is no longer a question of degrees, but as a supposed leader can I produce the goods that will lead our children and young people into vital and definite Christian experience and thence on to the perfection of Christian life and ethics. Herein are we faced with a highly complex and difficult task that demands a type of leadership and training that will call for a raising of standards and a devotion to our task that will well nigh sound the depths of a fathomless consecration. A careful analysis of the seriousness of the situation as well as its complexity will bear this out.

Ours is not the problem of a century past or even a decade ago. It is no longer the simple little problems of an isolated small community and its needs, but the trends of world events and conditions have so interwoven themselves into the thinking of all, that the task of rescuing youth from the maze of doubt, disillusionment and complex bewilderment is a difficult one. The world and world thinking are very much in the testing crucible out of which are rising the fumes of questioning. That question involves government, commerce, society and religion alike. To ignore it only spells defeat. To accept its challenge and train a leadership capable of meeting it will call for a sacrifice and devotion that knows no end, but in the end will mean the salvation of our youth.

The tidal wave of modernistic and materialistic philosophy which has swept over our world has left in its wake tragedy and disaster. Science and philosophy, in fact nearly every phase of intellectual investigation, have raised questions and hurled their bombardments at the fundamental beliefs of the church, All of which have left insidious doubts in the minds of modern youth. Time forbids a more detailed analysis here but the issue must be faced. The very foundation upon which the Christian Church rests has been attacked and "If the foundations be destroyed what can the righteous do? ' ' I am not a pessimist but unless the church more particularly the educational work of the church arouses itself to the demands, a comparatively few years will leave the task of the church -- a problem of heathenism.

Must we admit that the problem is an impossible one, that we have no answers or solution to the legitimate questionings of youth or will we accept the challenge and train a leadership capable of meeting, the same. Will we hide our intellectual laziness under a cloak of so-called superior piety and in an atmosphere of insincere prayer and profession excuse ourselves, content to let the church school become a treadmill or merry-go-round of superficial religious endeavor? To decry the conditions of unbelief and worldliness and then do nothing about it is rank insincerity -- the mark of intellectual and spiritual cowardice and laziness, This may be a bit strong, but after seeing many of our youth slip through our fingers to be lost to the church and to the kingdom the

speaker admits that he feels strongly on this topic. To discover the virus of unbelief poisoning some of our own most promising youth leaving tragedy around our own family altars in our own Nazarene homes is enough to make one's blood run cold. The only answer we have to suggest is the training of a self-sacrificing leadership capable of facing these issues and blazing a new trail that will lead the way out of the fog into the sunlight of truth and certainty.

The demands for and of such a leadership are almost limitless. Thus we must determine the type of leadership needed and then train in the light of that need.

In the first place the leadership we need must command the intellectual respect of our youth and the world. Without reflecting on or in any sense making secondary the spiritual demands of our church we insist that an intellectual standard second to none must be raised and met. Already the cry has been heard from some that we are sincere but ignorant. This cry has gained such recognition that many of our boys and girls have lost their intellectual respect for us and in turn we have lost our hold on them and are losing them. What a tragedy! Must we go on blindly excusing ourselves and our ignorance or dare we accept the challenge and blaze a new trail? Is the gospel and its tenets or truths less intelligent and scholarly than the theories of science and philosophy? No, of course not but are we willing to pay the price of developing the mental caliber of leadership and presentation whose scholarship needs no apologies and will in its own merit rise head and shoulders above that of the world rightfully commanding the respect of all, This is rapidly becoming a task of laying again the foundation and we recognize 'full well that there are many practical problems incident to the same.

There are the questions of curricula and methods. How much longer can we continue to be tied to the curricula and methods of the International Sunday School Committee and hope for any satisfactory solution of the problem? The hour has come when in true pioneer spirit we must blaze a new trail that will build for the future of holiness with a curricula that will lay an adequate foundation and sufficiently varied so as to be adaptable to all ages. Our general church school officials have this all in mind but until the whole church is aroused to the need and assures them of whole-hearted co-operation their hands are tied.

In this connection we are faced with the task of thrashing out an adequate philosophy of religion as well as adopting a psychology of education that is consistent and practical. On this one item alone volumes could be written and the air made blue with conflicting discussion but time forbids our doing more than to call to your attention the problem and insist that we must train a leadership that can give to us the solution. In the working out of this problem the study of the pupil, the teacher, method, curricula, equipment and all will come in for due consideration and proper co-ordination. This should all count toward giving us a scholarly, efficient leadership, capable of demanding the intellectual respect of every boy and girl, thus removing the intellectual gulf that too often exists between public school and Sunday school teachers.

The task of presenting Christianity as a belief in a scholarly and convincing way is a work of no mean proportion. A thorough presentation of the cardinal doctrines of our church so that every Nazarene youth will be able to give a reason for the hope that is within him is of prime importance. Failure or even partial failure in laying a solid foundation of Christian belief in the hearts and minds of our young people can only leave a trail of tragedy and defeat. For if the



foundations be destroyed what can the righteous do? We need and must train a leadership capable of laying a foundation line upon line and precept upon precept in a thoroughly logical and scholarly manner that will leave Christian belief holding its rightful supremacy in the minds of our youth. Is Christian philosophy inferior to that of Plato, Aristotle, Bergmen or James? Is Christian science inferior to the theories of natural selection, orthogenesis, or the Lamarckian tendencies? Is Christian ethics inferior to the ethics of society past, present or even anticipated by the wildest dream of the future? Or will Christianity stand the test of the test tube and crucible of philosophy, science, logic or what not? In other words a leadership that can give to our youth Christian belief as an eternal inheritance is the need of this hour and the right of our youth.

On this foundation of Christian belief must be laid the corner stone of Christianity as an experience without which our belief would be vain and the building of a Christian superstructure impossible. The danger of substituting a sort of birthright religion or even a mere psychological conversion or sanctification must be avoided. Our young people must be definitely and in reality made vitally Christian. This calls for a type of leadership that is itself vitally Christian and demands the spiritual respect of our youth.

However there is still a further consideration, for upon this foundation of Christian belief and with this cornerstone of Christian experience there must be builded through growth and ethics a life that is thoroughly Christian. Advancement in this field is fraught with many dangers and shadowed by much misunderstanding and prejudice. At once we are confronted with the question as to what is or should be the standard of ethics, Is it tradition? Is it religious respectability? Or is it basic righteousness? Dare we accept the standard of holiness -- namely the holiness of God and apply it to conduct, conversation and inner heart reactions until every phase of our lives be made Christian. Can the business or economic, play or recreational, spiritual or religious phases of our lives alike be so measured until all of life be thoroughly and positively Christian? In this connection may we suggest that we need a heroic leadership capable of assimilating pioneer hardship and sacrifice thus demanding the ethical respect of our young people. This should lead to a steady and continuous raising of our standards rather than the lowering of bars.

It is no longer a problem of mere courses of training or diplomas and seals but rather a leadership that will accept the challenge and blaze a trail in Christian belief, experience and ethics, commanding the intellectual, spiritual and ethical respect of all.

No greater challenge was ever presented to us as leaders, no greater calling was ever heard by any band of men and women and no greater task could be imagined. Until as leaders we are prepared to meet and satisfy the intellectual, spiritual and ethical needs and hungers of our youth, we dare not think of even pausing in our task of training the leadership we need.

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7  
PILOTING MODERN YOUTH  
By Leroy R. Haynes

Mr. Chairman and fellow workers in Christ.

The pioneering spirit of the First National Sunday School Convention, ever to be held in the history of our great church, has truly thrilled me through and through.

It seems fitting and proper that the Boys' and Girls' Club program, which is also in its embryo stage of development, receive recognition in the First National Sunday School Convention.

This opportunity affords me great joy of having the privilege of presenting this New Type of Evangelism to you.

The Bible tells us in Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Psychology tells us that first impressions are the lasting ones.

Youth is truly the time of advantage in every respect. It is the time of learning, training, discipline, acquiring useful, solid and gracious habits.

Beloved, intelligent Christian training is the birthright of every child.

Dr. Ross, President of the International Council of Religious Education, gave out the statistics in March, that there were over twenty million young people in America who never darkened a Catholic, Jewish, or Protestant church door during 1937. Approximately eleven million had not yet reached their teens.

Fellow workers, youth of today is starving for Christian love and fellowship.

Mr. Kenyon Scudder, Chief Probation Officer, Los Angeles County, one of the outstanding Juvenile workers in the United States today, told me that rarely does he have a boy or girl come under the observation of his department, who is an active member of a Sunday school or a member of a Character Developing Club. Yet, he tells me that he has seventy-seven probation officers in his department, and the delinquency rate is increasing.

Judge Melin, Superintendent of the California State Reformatory School, spent one day showing me through the institution. In summing up the investigation, I found that there was not a boy in the school who was an active member of a Sunday school or a Character Building Club at the time of his delinquency. Of course, some of them had been members of a Sunday school class some time in their life, but had dropped out before they had been picked up by the law. The cost to the state and counties was fifty-four dollars a month, per boy. The average stay per boy was from eighteen to twenty-four months. The institution was over-crowded and the waiting list was very large.

In leaving, Judge Melin took me by the hand and said, "Mr. Haynes, I want to congratulate you and the Church of the Nazarene for the progressive manner in which you are handling your Sunday schools, Boys' and Girls' Clubs, and Summer Camps. Each boy that you keep in your Sunday schools, Boys' Clubs and Summer Camps, I will never see here in this Reformatory

School. The trouble with the churches of today is that they are not contacting enough boys and girls, and they are failing to hold a large percentage of the youth that they do reach."

J. Edgar Hoover, Chief of the Federal Bureau of Investigations, Washington, D. C., gave out the statement that there are two predominating causes of criminals, and both revert to youth.

1. Ego -- plus a lack of supervision and instruction during youth.

2. Lack of diligent training and discipline during childhood.

Abraham Lincoln said, "All that I am or ever hope to be, I owe to the early training that I received from my mother."

Al Capone, who is in the Federal Prison tonight, says, "I am here in prison because of the lack of intelligent supervision and discipline during my childhood."

Dr. C. B. Widmeyer, Chairman of our General Church School Board, gave out the statistics in the fall of 1936 that three out of every four boys and girls registered in our Sunday schools throughout the United States between the ages of twelve and eighteen, were leaving our Sunday schools by the time they reached the age of eighteen.

At the very best, beloved, we are contacting a minimum number of boys and girls. When we come face to face with the fact that we are only retaining one out of every four we reach, what is your reaction?

Is there a need among our Christian workers and parents to better understand how to pilot modern youth?

What are we going to do about it? That is the question I ask each District Superintendent, pastor, Sunday school superintendent, Sunday school teacher, father and mother in the Church of the Nazarene.

I contend that the youth of today is starving for Christian love and intelligent fellowship. They are not leaving our Sunday schools, nor staying away from our churches particularly because they want to, but they are following the lines of least resistance, and the world is bidding stronger for their fellowship than we Christians.

One of the first things we tell our precious boys and girls in California when they enter the clubs or arrive in our Summer Camps, is "A Christian life is a happy life, and the only real way to eternal happiness." Then it is up to us to prove it to them. When I tell you that we had 184 boys and girls who accepted Jesus Christ as their personal Savior during our 1937 Summer Camps in California, and two boys were definitely called to preach, you will agree that this is a new type of evangelism in the Church of the Nazarene, and that the youth of today is still interested in this wonderful, marvelous, glorious plan of salvation.

I like to go fishing, and I like to eat strawberries covered with cream, When I go fishing, I never try to catch fish with the kind of food that I like best. First thing I decide upon is the kind of fish that I want to catch. Then, what kind of bait will they bite. If it be deep sea fishing, I will use live bait. If it be mountain trout, I will use salmon eggs or angle worms. Never in my life have I gone fishing and 'placed a nice red strawberry on my hook, and poured cream over it, and then dangle it in the water hoping that I might catch a fish.

Beloved, I like to fish for the souls of boys and girls. But I don't try to catch them with adult activities in which I am especially interested. First, I take into consideration the particular period of life in which they are living, and then discover the activities in which they are interested. Then I bait my hook with youth activities, keep my line Christ-centered, and elevate my pole to the high level of the doctrine of the Church of the Nazarene. What a thrill! To catch the souls of boys and girls for Jesus.

If we are going to be successful in piloting modern youth in Christian living, it is essential that we understand the actions and reactions, likes and dislikes of each individual, as he passes through the various stages of life,

One of the happiest moments that comes to a Christian worker is that time when he has been successful in aiding an individual to discover that he has a personality to mold, a leadership to acquire over himself, and greatest of all, a soul to develop and to save.

Last year in our Senior Camp in southern California, there were two boys who were outstanding discipline problems. Both came from Nazarene homes. It happened that they were both from the same church and in the same cabin. After observing their conduct for some time, and praying about the wisest method of procedure to follow, I met with them alone. They had brought dice and cigarettes to camp, and they knew that I had discovered their act. My approach to them was entirely foreign to anything that they had expected. I did not start lecturing them upon the evil of use of tobacco, or the sin of gambling. Neither did I start to preach to them about such conduct in a Nazarene Boys' Camp.

My first words were, "Fellows, what in the world makes you act the way you do?"

After a brief silence, Bill replied, "Mr. Haynes, I don't know."

I remarked, "Bill, I believe you were honest when you made that statement. Would you boys like for me to help you understand yourself?"

"Sure would," came an immediate reply.

I started my discussion somewhat along this line: "You fellows are neither boys nor men. You are entering the puberty period of life when drastic physical, mental, and sexual changes are taking place. The fundamental answer to this period, is as obscure as is the answer to the riddle of life itself." I explained the functions of the endocrine thyroid, pituitary, and reproduction glands.

Up to this time, I had been doing all the talking. I had been successful in securing their confidence and respect. I found out that Bill's mother was dead; Joe's parents were good Christian people but did not understand how to handle him intelligently.

At the close of our confidential talk, I said, "Now, fellows. let's analyze ourselves."

Chronologically speaking, how old are you?

Both replied, "Fifteen."

Physically, how tall are you and what is your weight?

Bill said, "Six feet and 180 pounds."

Joe replied, "Five feet eleven and 185 pounds."

What year of school are you?

Both said, "First year high school."

What is your social life?

They admitted that they went to Sunday school when they felt like it, which was not very often lately, and they were forming undesirable acquaintances.

Spiritually, neither one was a Christian.

"Well, fellows, here is your present picture. You have physical frames of 21 year old men, You have the mentalities of boys in keeping with your chronological age. You are leaving the best of social fellowship for bad company. If your life came to an abrupt end now, your souls would be eternally lost. Your physical, mental, social, and spiritual selves are out of balance. What you need to do is to keep harmony within yourselves. I am depending on you to prove to me, as well as to yourselves, that you are the masters of your true personalities and will conduct yourselves accordingly."

I did not scold, condemn, read the Bible, nor pray with them at that particular time. What they needed just then was sympathetic, intelligent instruction.

That night at the close of the camp fire service, these two boys came to me, and Joe said, "Mr. Haynes, we certainly do appreciate that talk you had with us this afternoon, because we have never in our life had anyone talk to us as you did."

Bill reached in his pocket and pulled out a package of cigarettes and handed them to me, along with this remark, "We ask your forgiveness, and we have decided that we want to be Christians."

They both dropped on their knees right there and asked God to forgive them of their sins and give them a clean heart. At the close of camp, each gave his testimony that he was going down the hill to his home and live his life for Jesus.

Ninety-nine per cent of the delinquency today among youth is due to lack of intelligent supervision and Christian love. Beloved, to successfully pilot modern youth in discovering and understanding self, requires more time and instruction than the few minutes that can be given on Sunday morning.

During my Juvenile work in Pasadena, I sat on the co-ordinating council with the heads of the various civic departments. We met twice a month to collaborate our work. One meeting period, the chairman remarked that it was too bad to send an eleven-year-old boy to the State Reformatory School. It was learned that each person on the council but myself had come in contact with Robert. He had been stealing bicycles on the average of two and three a week. They finally agreed to let me have an opportunity to work with Robert before they would send him to the reformatory school.

The first thing I did was to ask God to lead me in wisely dealing with Robert. Then I went to his home and interviewed his mother. This is what I found. The father had deserted the home and was living with another woman in the East. The mother, daughter, and son were forced to live with the mother's parents. The family did not attend church and was very poor. The grandparents had failed to grow old gracefully. I had a talk with the grandfather, and he said that the son was just like his father, no good, and the sooner the boy was sent to the reformatory school, the better off society would be.

The teacher, truant officer, mother, and the police had been working with Robert, but he still insisted on stealing bicycles.

Up to the present time, I had not even seen Robert. My first step was to get the mother a job and saw that she was comfortably moved into a small house of her own, Now I was ready to meet Robert. He had seen so many police badges, that he had actually developed a liking for the beauty of them.

My approach was not that of an officer, but that of a pal.

I said, "Robert, have you ever owned a bicycle of your own,"

"Naw, my mother is too poor to buy me one," came the reply.

"How do you suppose the boys feel when they discover that their bicycles are gone," I asked.

Robert replied, "I don't care how they feel. I have such a desire inside me to ride a bicycle, that I am willing to take any result that may come from stealing them."

"Robert, let's you and I enter into a partnership. Let's buy a bicycle." I explained that there was no harm in wanting a bicycle, but the wrong came when the bicycle did not belong to him. I

encouraged him to keep on wanting a bicycle, but he had to promise not to take another bicycle, or our partnership would be ended.

I arranged for him to attend Sunday school and he became a member of the boys' choir.

At that time, old newspapers were selling for 40c a hundred pounds. Robert was to canvass the neighborhood, and I was to see my friends, and together we would save old newspapers and sell them once a week. Saturday afternoon I would come around and we would load the papers into my car, and together we would take them down to the junkman.

The first week we made \$1.20, and Robert stopped stealing bicycles, but his desire to ride them continued to grow stronger and stronger.

The Co-ordinating Council kept wanting to know how I was making out, and I had the great joy of reminding them that Robert had stopped stealing bicycles.

After a few weeks, I had a bicycle given to me if I would fix it up. I took it down to John's Bicycle Shop and had the spokes tightened, etc.

Saturday afternoon I took Robert and the papers as usual. On our way home I said, "Robert, would you mind if I went by my house first."

Robert replied, "No, Mr. Haynes, I like to ride with you."

I drove in the driveway, up to the garage. The door was shut. When I opened the door, there stood the bicycle. I heard a yelp, "A bicycle, a bicycle," and Robert was on it riding it around the back yard.

I informed him that the bicycle was his, I told him how I got it, and had it fixed. In fact, I went into detail, because we were in partnership together.

Finally I said, "Robert, we have been saving money to buy a bicycle, and now that you have this bicycle, what are you going to do with the money?"

Before I could wink an eye, Robert said, "I am going to buy Mother the best dress that I can with the money."

Beloved, here stood a lad eleven years old who was headed for the State Reformatory School a few weeks before, but because some one took enough interest in him to understand him, and provide him with Christian supervision, he was now a desirable boy in the community, attending Sunday school regularly and singing in the boys' choir in the church.

Since that time Robert has worn out the bicycle, and he is now working for another. He is planning on attending Boys' Camp this summer, and he has not stolen a bicycle since I met him,

Beloved, the youth of today are starving for Christian love and fellowship. Let's assume our Christian responsibility by delivering the birthright to youth and lock arms with them, and together go deeper and farther with our living Christ.

The psychologists tell us that we human beings remember only about 10 per cent of what we hear, and we remember about 80 per cent of what we see. Since actions speak louder than words, I have brought some of the Action Pictures of the activities of our Boys' and Girls' Camps in northern and southern California.

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## 8 TEACHING MISSIONS IN THE SUNDAY SCHOOL By C. Warren Jones

Ever since the church came into existence, she has carried on missionary work, at least intermittently. When the church has prospered most, it has been when she has carried out the Great Commission and when she had reached her lowest ebb, it has been at those times when the least missionary work was being done,

Missions is Christianity in action, Missions is the work assigned to the church. The church is not something mean, little and insignificant. The church is the greatest institution in the world. It was conceived in the mind and heart of God. It was built upon the faith and testimony of the Apostles and the Prophets -- Jesus Christ himself being the chief cornerstone. She can be likened to Mt. Everest, with all the other institutions of the world, as low lying hills, clustered about her base. The church is great because of her founder; great because of the gospel message she has carried to a bleeding, sin-sick, sin-wrecked world; great because of the miraculous accomplishments across these nineteen centuries; great because of the multitude of redeemed souls that have found shelter within her fold; great because of the opposition she has withstood and great because of her rock-ribbed, eternal, everlasting element of permanency.

The world has been blessed with many institutions, They have sprung up like wild flowers in the springtime. Many of them have been short lived. One by one they have died out, as there seemed to be no further need for them. It has not been so with the church. Permanency has been written over her every bulwark. The world hasn't .anything to compare With the church. Her greatest day is in the future. A million years from now, the countless multitude of redeemed souls in glorified bodies will be enjoying an eternal existence in a world where they will need no moon by night nor sun by day, for the Lord God Almighty shall be the light thereof.

We are dealing with the Church Militant. Surely such an institution would have a well defined purpose for its existence and be given a great and noble work to do. We cannot conceive of its being otherwise, God not only desired the church to do a great work, but He gave the church only one task. He did not command the church to build temples of wood and stone and put on great social programs. He did not even ask the church to build great Sunday schools and major on great memberships. The sum-total of the commission was to evangelize the world. Nineteen hundred



years have passed and that command is still in force and should be the one work to really engage the attention of the church.

No one questions that the early church responded to the commission. The one hundred and twenty charter members, emerging from the upper room, baptized with the Holy Ghost, began their missionary work at once. They began on the home crowd; that one hundred and fifty thousand that composed the population of Jerusalem. The result was a revival and then another and eight thousand were saved and added to the church. They filled Jerusalem with their doctrine, the marvelous truth of second blessing holiness. As soon as they had covered the city, they pushed into Judea and then Samaria and to the uttermost part of the known world. Nine of the eleven disciples died on the foreign fields, but in thirty-five years one-half million people had been won to Christ.

The Sunday school is closely related to the church. Someone has likened it to the church at study. At least it is the greatest organization in the church and the missionary enterprise is the greatest movement of the church and the Sunday school. (Every Sunday school should be a missionary force; aiding the church in carrying the gospel to the lost.) This should be the one great objective of the Sunday school. We are not saying that the Sunday school should not teach the Word and impress the great truths of the Bible on the minds and the hearts of the young. Then another objective should be to lead the children into a saving knowledge of Jesus Christ. Both of these are most worthy objectives, but the objective of these two objectives should be the evangelization of those who are now living in darkness.

There is no organization in the church that is better able to promote missions than the Sunday school. From the ranks of our schools should come our recruits for the fields. Then the challenge that our missionary work presents is readily accepted by our youth and there is no organization that is able to throw the strength of such members behind any undertaking as can the Sunday schools. .

To get our Sunday schools to accept the challenge and . take on . this work as an ultimate objective is not going to be easily accomplished. It cannot be done in a few weeks or even months. Our philosophy. in regard to missions must be changed, or at least amended. We . have been . working on the theory that the study of missions is for the adults and that whatever is done to further the cause, must be done by the older people. We have failed to see that with .our youth there is a field that has scarcely been touched.

We will never begin to cash in our possibilities and do the work possible to be done until we faithfully and systematically set about . to teach missions in the Sunday school. It is a recognized fact that when great world movements are to be put into play, that the youth is one class to be considered. The Roman Catholic Church has built one of the greatest organizations and in doing so, they have given special attention to their youth. For other examples look at Mussolini in Italy and Hitler in Germany. True, these leaders have been interested in great armies and in affairs of state, but they have not forgotten the boys. They have gone into the grade schools and taken an active interest in training the youth. They have captured the minds and the hearts of the young and given them an ideal; something toward which to work. By such a method they are strengthening their grip on their respective governments, They are not satisfied to wait until the boys become men, but they begin on the children as soon as they leave the cradle. Oh, that the children of light

could see as far and plan as wisely as the children of this world! Youth is the time in which to set movements going. It is just as true in the church as in the world. To broaden the scope of our work and do more for a lost world, we must teach the youth, giving them a missionary vision and do it while they are young, even before they reach their teens.

There was a need for missionary work in the first century. Some take the position that we have made such wonderful progress; become so cultured and refined that there is little if any need for such work now. A glance at the world and we have rather a dark picture. Look in on the other countries. Go with me to the Latin American republics. Those people have never been without religion, However, it has been of such an order, that a great many have lost all faith in the church and the ministry and have been made to wonder if there is a God.. Thousands among the learned and influential have become so disgusted with the church, that they have turned to atheism. Among the lower classes, millions do not know that there is such a book as the Bible and the great majority have never heard a gospel sermon. In India, China and Japan the same condition prevails. Many have turned from the religions of the Orient and the East. They are searching for something that will satisfy.

Let us look in on our own land. We have seventy million people untouched by the church; twenty-five million boys and girls that never darken a Sunday school and fifty millions of people who have as yet to hear their first gospel sermon. Look at the crime wave sweeping the land. There are five hundred thousand criminals in the United States. There are two hundred thousand people living in America today, who will commit murder before they die. There is a death by criminal violence every forty-five minutes or thirty-two persons murdered every day. The crime bill of the United States during 1937 mounted to such a stupendous figure that it averaged one hundred and twenty dollars for every man, woman, boy and girl in the country. Thirteen cents out of every dollar you spend goes to pay the crime bill of our nation. That is a dark picture, but let us add one more fact. More than 95 per cent of our criminals are young people and 98 per cent of them have never seen the inside of a Sunday school.

Some have thought that federal legislation and the strong arm of the law would solve the problem. With all the laws that are being enacted and all that the G-men are doing, crime seems to be on the increase. What can be done? What organization is equal to the task? Here is something that looks like a ray of hope. Out of every one hundred that are sentenced by the judges of our courts, only two have ever attended a Sunday school. It looks like that Sunday school attendance is a good insurance policy against going to a reformatory or a penitentiary.

(Our hope, if we are to save this nation and other lands, lies in a missionary crusade; the carrying of the gospel to earth's needy and dying millions. To say "it cannot be done" does not relieve us of our responsibility. No doubt the members of the early Church heard the same plaintive wail, "it cannot be done." In the face of a doubting, sneering world, they proved that it could be done. It looked like an impossible task, but what they did, plus the power of God, immediately changed the seeming impossible into a glorious reality.)

To put on a successful missionary crusade, we must have the cooperation of the greatest organization in the church, the Sunday school. We will never have much of a crusade with only a part of our crowd. The early Church staged a missionary crusade. The men took part in it as well

as the women, and the young people as well as the older men and women. I refuse to believe that the members of the early Church were old bachelors and old maids, Of the eight thousand that were saved and added to the church, a great majority were boys and girls and young people and some of them were from the homes of the saints. All of them moved whole-heartedly into the building up of the kingdom. They all moved the same way at the same time to do the same thing.

How different it is now! We boast of a lot of things of which those people never dreamed. One thing is sure and that is that their plans for carrying on the work brought marvelous results. They needed the help of every family and every member of the family. They had to present a united front and they knew it. We are different. It looks like we figure that we can do our work of evangelizing the world with about one-half of our force. If one-half of the Nazarenes can do what we are doing, what would we do if we could get the other half interested and get them to swing into action on this task of saving the lost? What I have said presents a tragic condition, We have in the main unloaded our job of carrying the gospel to the heathen over on the shoulders of fifty thousand women. Added to this noble crowd, we have been able to enlist a small per cent of our young women and a few thousand Juniors. To this army we remove our hats and bow with the greatest of respect. We feel like taking off time to shout their praises. They have worked wonders. God bless them. But what about the one hundred thousand boys and girls in our Sunday schools who know nothing about God's great evangelizing plan to save a world. That is not all. They are receiving little if any .teaching along this line and naturally are not being taught to support God's program. Added to this army of one hundred thousand strong, there are at least several thousand men in the church who have little if any interest in or part in the work to which God has called the church.

Hear me, There is a reason for such a condition. A condition like I have pictured didn't just happen. In looking for a cause you will find that thousands of our people never heard of missions when they were boys and girls. "Train up a child in the way he should go and when he is old he will not depart from it." (Fail to teach boys and girls the great purpose for which the church was instituted; the marvelous plan of God for carrying on His work; that God is the owner of everything; that men are only possessors and that as stewards men must give an accounting, and

reaping. We teach and preach missions and plead for help but get no response at least from some of our people.

The church is not measuring up to God's ideal. She is weak in the very places where she should be strong. The church motor is not hitting on all cylinders: The Home Missionary work is lagging. We are doing something but not what we should. How can we expect it to be otherwise? A church that does not have a great vision and carry a mighty consuming passion for the lost on foreign fields, will never break any records at Home Missionary work, A Home Missionary crusade must be bulwarked by a missionary spirit that is world-wide in its scope. The lack of a proper missionary spirit is also reflected in the Sunday schools. The average Sunday school is doing but little and going nowhere. Many nice things can be said in their favor, but most of them lack the element that makes for great Sunday schools. They are not interested in missions and as is generally the case, they are not interested in themselves, The lack of a proper missionary spirit is reflected in the size of our schools. We boast of an average attendance of two hundred thousand, but what is that when we should have five hundred thousand every Sunday of the year. There is

nothing to be gained by criticizing other churches. We will not get anywhere by demeaning the folks that do not come. We are to blame for the condition. The people are out there by the millions. The reason for our not getting them is a lack of missionary interest, If we were possessed of a missionary spirit, running about 105 degrees Fahrenheit throughout the year, we would double the attendance of ninety per cent of our schools within the next twelve months.

There is a remedy. A change can be effected. I am not saying that we can make a change in a few weeks or months. We are in a rut. With each succeeding year the rut has been getting deeper. We must pull ourselves out. We must have a change. We are interested in our work now, but we are also interested in what we are going to be doing twenty-five years from now.

(Teach missions in the Sunday schools. Teach the boys and girls that we are saved for a purpose and that purpose is to help save a world. Teach missions for the next twenty years in our schools and you wouldn't know the Church of the Nazarene. Such a course would revolutionize our entire work. Every department would feel the beneficial effects. The missionary problem would be solved, There would be money for the needs of every field. Where we are giving pennies and dimes now there would be dollars to help save the lost. Where we have a few thousand Nazarenes now, we would have hundreds of thousands of precious people among the nations of earth, We would have thousands of native pastors and evangelists hurrying here and there to get the good news to the people of earth's remotest bounds.)

(The reaction of such a revolution would affect the homeland. A missionary minded people trained from the cradle up, would plant holiness churches in every city and town in the United States. The reaction would work miracles in our Sunday schools. Instead of cut and dried, lifeless affairs, they would be centers of holy enthusiasm and stir. The missionary spirit would cause our people to comb the alleys and streets of our cities, They would be after those twenty-five million boys and girls that at the present time are not going to Sunday school. Many of them instead of filling the jails and penitentiaries, would through our Sunday schools be saved to God and the church.

You say, "It can't be done." We have not tried to do it. We get up in the meeting and sing most lustily, "We'll girdle the globe with salvation." We should be ashamed of ourselves. We do not mean it. We won't even girdle our own cities.

It can be done. Anything that needs to be done, God helping us, we can do it. God knows that this old world needs salvation, It is going to be done only by the foolishness of preaching; carrying the gospel to the lost, For this purpose we as a people have been called. The only crowd to which we can make an appeal is the young people. To a large extent, we must reach them through our young people. If we can teach missions to our boys and girls and build them into an evangelizing agency, we can do the work that God has called us to do.

We are not trying to minimize what has been done or what is being done now. Considering the conditions under which we have had to labor, we have done well. We are not criticizing those who have gone before us, We are simply calling attention to the work that should have a large place in our religious education and activities in the future. Teach missions to our young from the time they leave the cradle until they finish high school. The principle imbedded in their spiritual

makeup will give us a generation of Nazarenes that will give, sacrifice and build up His kingdom both at home and abroad.

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9

## RINGING DOOR-BELLS

By A. S. London

"I . . . have taught you publicly, and from house to house" (Acts 20:20).

The text was spoken by the Apostle Paul to the people at Ephesus. The above subject, "Ringing Door-bells," simply means personal contact with those outside of the house of God. It is the appeal to become a Christian made by one person to another person. It is a direct Christian approach by a person to a person to attend the house of God for spiritual help. Personal evangelism is one man stopping to talk to a woman who has come to draw water at a well (John 4:42).

The text, as used by the Apostle Paul, suggests three things:

I. There are those outside of the church who will never be reached except by the personal contact.

II. It suggests a method of Christian work in which every member of the church may be engaged.

III. It tells of one of the best plans of winning man to Christ and building personal Christian experience.

There are three striking terms used in the Scriptures as figures of the work that is included in the field of personal evangelism. These terms will help us to visualize the dignity and bigness of such service.

The first is found in 2 Corinthians 5:20, where Paul distinguishes those who do personal work in soul-winning as "ambassadors." "We are ambassadors, therefore in behalf of Christ."

One has only to drive about the city of Washington, D. C., to have pointed out the imposing embassies of foreign nations, to realize the importance of being an ambassador from another country to the United States. Here is the French embassy. On your left is the home of the ambassador from Brazil. This to the right is the British legation. These massive buildings are valued at millions of dollars each.

To show you the importance of an ambassador, our representative to England, who was also the first ambassador to Germany after the war, argued and coaxed the Germans into final acceptance of the Dawes Plan, until victory perched on the banner of his persistent statesmanship. Are we ready now to take all this and transfer it to the position and work of winning our friends

and companions who are not Christians? How distinguished it is to hold the office of representing the court of heaven, as Christians, to the unsaved of the earth! This is the meaning of "Ring Door-bells."

I once heard Dr. S. D. Gordon tell the legend of how Jesus was getting ready to go back to the Father's house, and one of the disciples said, "Who is to carry your message on?" Jesus replied, "You disciples." One of His followers spoke up and said, "Suppose we do not carry your message on?" Jesus said, "I have no other method. You are my only ambassadors."

The second word that I would call your attention to is evangel, or evangelist, used in connection with "Philip, the evangelist" (Acts 21:8), in speaking of a class of early church workers, as contra-distinguished from prophets, apostles, teachers, and others, in Ephesians 4:11, and again in Paul's charge to Timothy (2 Timothy 4:5) in which he is urged to do the work of an evangelist. In the apostolic church, the evangelist was the one who bore the first news of the gospel message, paving the way for the more systematic work of the ordained minister. "Ring Door-bells," or personal evangelism, is bearing an important message -- good news from one heart to another.

We extol the pony-express riders who rode the plains infested with Indians and wild beasts, dangerous with swollen streams; who crossed mountains facing the storm and ice and snow, carrying the messages of our forefathers from friend to friend.

We honor our everyday message-bearers. In a big city post-office one reads : "Cold nor heat storm, nor fire, nor pestilence shall stay our messengers." This is the spirit of evangels.

We glorify our airmen who fly with our messages across mountains, through rain and sleet and fog and lightning and wind, to speed love and friendship and business affairs. These evangels have the important business of getting their messages from one friend to another. The gospel evangelist is responsible for the delivering of the gospel message to the one who needs to be enlightened. We have been charged with a responsible document. If we fail to "Ring Door-bells," some will miss eternal life. What a responsibility!

We are the evangels of a message that has meant more to the world than any message that has ever been delivered. It is true that the radio is broadcasting this message. The American Bible Society is turning out thirty millions of copies of the Bible annually, to help get this message to the dying millions. But how about the evangelization of that next-door neighbor, the children on the streets, who have never had a messenger to come and deliver this message to their door? It is time now for a new era of intensive, close-at-home evangelization. This is the task, to a large degree, of the laity of the church.

The third Scripture term that gives importance to the work of a gospel evangelist was given by Jesus when He said to the fishermen on Galilee, "Follow me, and I will make you fishers of men" (Matthew 4:19). What a keen reward for fishing for your neighbor across the street, the poor child in a Christless home, the family where there is no church affiliation, and the non-Christian young men and women of our associates! What a wonderful experience to fathom the meaning of the promise : "Let him know that he who converteth a sinner from the error of his way shall save a

soul from death and shall cover a multitude of sins" (James 5:20). Failure to be fishers of men means death to the one who fails, and loss to the one neglected.

Jesus' first workers were laymen -- the twelve, the seventy -- trained by Himself in evangelism for three and one-half years. The early apostolic churches, as shown by the Acts and Pauline epistles, were beehives of personal workers. More than thirty personal workers are named by the Apostle Paul. There was Andrew, Philip, Barnabas, Aquila and Priscilla, Lydia, Apollos and the Samaritan woman, and Dorcas, with a host of others. If the church of today had such a proportion of lay workers in its membership, who would "Ring Door-bells" to help build the attendance of the Sunday schools of our nation, where Bible seed would be sown in their hearts, and the harvest of human beings brought to Jesus Christ, the result would be the evangelization of the nations of earth. Churches that are running true to this form are like the giant Sequoia tree. It has almost the smallest seed of any tree, yet every day a seed propagates another tree that will become a giant tree like its sire.

The twelve and the seventy (Luke 10:1) went out to do house-to-house visitation, to tell the people to get ready for the kingdom of God that was at hand. Lydia invited neighbors to her house for a prayermeeting (Acts 16:14, 15, 40). Andrew spoke a few words to his brother Simon (John 1:40-42).

The evangelization of the world is too great a task to be done by the ministers alone. From the beginning of Christianity, the work of evangelism has been the task of the laymen -- first Andrew and Philip, then the twelve, then the seventy, and later lay brothers who scoured the earth to make Christians. The work included in the Great Commission (Matthew 28:19) -- then by an inescapable law of human nature they will shrivel and become stunted in spiritual health and development. The noted preacher, Dr. Robert Speer, has said, "If a man has no religion that he feels he must pass on, he soon loses what little he has."

There are two underlying principles in the work of "Ringing Doorbells" in interest of winning others to the church and to Christ. The first of these is sympathy, or compassion. Jesus taught and fed the hungry and ignorant multitude because "He had compassion on them" (Matthew 9:36). We cannot think of Jesus talking with the woman at the well without assuming that He had a keen interest in her loss of womanhood. We cannot read of His interest in the Syro-Phenician mother without seeing His love for her and her daughter. There is but little use to "Ring Door-bells," or to do personal work, without a sensitiveness to the needs of others. This "milk of human kindness," springing from the heart, cannot be copied from another. It is the outreach of the constraining love of Christ (2 Corinthians 5:14).

The second underlying principle of "Ringing Door-bells," or personal evangelism, is earnestness. Spurgeon once said, "There is more in the matter of earnestness than of anything else, if souls are to be won." Intensity will not only find an opening, but it will make an impression. If we are to "Ring Door-bells" with effectiveness, selfishness must be purged out of us by sincere interest and devotion to the cause of Christ. "Holy" was a synonym for "wholly" in old English. Our total being must indeed be devoted to Christ if we are to win in "Ringing Door-bells." A noted man said, "I early decided that I would rather be a blazing torch for my Lord during a few years than to rust out as a nominal Christian from unuse."

Henry Drummond once said, "Begin with individuals; give your life for others." He related the following incident.: "A student in Edinburgh University wrote me a long letter advocating atheism and agnosticism. I spent a whole evening with him, but made no impression. Later, I saw a student with him, and I accosted him to find out what he knew of the agnostic student. He replied, 'I am an American and came to Edinburgh to do one year of postgraduate work.' I met this student, Boyce, in the dissecting room and saw that he was an unusual student. I determined to win him for Christ. At the end of the year I had made no impression on him. I concluded that another year spent in winning him to Christ was worth while, It took me nearly the whole of the second year to win him, but he was converted and went out immediately as a medical missionary."

The first hundred years of the Christian era, the church was evangelistic. Gibbon, the historian, declares that by the time of the second century, one-twentieth of the Roman empire was won to Christ by the zeal of the early Christians, going from house to house to build up the church of God. Green, the historian, declares that every town, village, and city was infested with the Christian disease through the zeal of these early Christians scattering holy fire through personal evangelism.

Jesus undoubtedly believed, practiced, and won through the method of "Ringing Door-bells." He was out one day doing personal work, and won a fallen woman at a well at noon-day. He won a rich, cultured Nicodemus at midnight. He caught Zaccheus on the highway up a tree. He found Matthew at the receipt of custom, the adulterous woman in the temple, and blind Bartimaeus by the wayside, and the thief while dying on the cross, It is said that He won one hundred and forty-three people through the method of "Ringing Door-bells," or personal evangelism.

In the days of the early church, before there was any organization, it was the personal testimonies of the three thousand laymen and women converted at Pentecost that evangelized the other two thousand so quickly, and then the great number as recorded in Acts 2:21-23. There were only twelve ministers, and personal work reached the peak of highest efficiency through Christians witnessing to other persons of the work wrought in their hearts.

All the history of the early church was given us through the witness of the laymen, Mark and Luke; and half the story of the life of Christ. The word "testify" is from testere, testa, which means "witness." To know a truth and bear witness to it, are synonymous terms. A test of a Christian is whether he will bear witness to such a vital truth as the saving power of the gospel of Christ.

The ground for the assertion that every Christian should be an evangel of the "good news" is found in the statement of Jesus (Acts 1:8), "Ye shall be witnesses unto me." A witness is one who has been subpoenaed to appear in court and tell the truth about a case being tried there. Sub poena is the Latin for "under pain, or penalty." That is if the one subpoenaed does not respond, he is subject to penalty for his failure.

A church member, when asked to do personal work, said, "What is the penalty if I do not do as you have asked me to? What will happen?" The answer was, "Nothing will happen to you;



that's just it. That will be the penalty." One day Jesus was passing through a village, and sent some of His disciples to ask for the privilege of staying all night. You remember that the villagers refused because those who asked were Jews. One of the disciples wanted to call down fire from heaven, but Jesus refused. He just went away, and nothing happened to that village, That was the penalty they received -- nothing happened. Even the name of that village is unknown, and none of the inhabitants are remembered. What a penalty!

Had that village entertained Jesus, the sick might have been healed, the dead raised, as at Bethany and Nain. This village might have had a place in history as the town of Sychar, where the woman at Jacob's well received salvation. Some person might have made his town prominent as did Saul of Tarsus, or Barnabas of Cyprus, or Lazarus of Bethany. The individual who does not witness for Jesus; "nothing will happen." He is subpoenaed, but if he fails to "Ring Door-bells," or tell the unchurched home, or represses his testimony, he becomes a spiritual nonentity.

Sixty thousand churches in the United States last year did not have a single convert or an addition. Twelve thousand churches, in three leading denominations, failed to witness to the saving power of Christ to those outside the church, and as a result they became a nonentity. Not one person was added to Christ or the church through their influence.

Jesus sat at the well and preached to one person, and when He had finished His sermon, He had really helped the whole city of Sychar. John Wesley says in his writings that during his ministry, he won sixty thousand people to Christ by the method of "Ring Door-bells." Bishop Peck declared if he had to win one thousand souls as a requisite for heaven, either from the pulpit or by personal work, he would take the plan of winning his thousand by the personal contact. William Carvosso, the great class leader of history, said that he saw sixty thousand people converted by the personal contact method. Jesus thought so much of this plan that He preached nineteen of His greatest messages to one person only.

Take the case of Andrew, as a layman and humble disciple, winning his brother Simon to Jesus. Simon was a quick-spoken, wicked young lad, but he became the preacher of Pentecost. Later, Andrew found the lad with the lunch, as recorded in John 6:8, 9, which Jesus borrowed to use in feeding five thousand. Andrew introduced the Greeks, the first Gentiles, to the Master, when others would have shut them out. What a harvest of souls for one layman who went about "Ring Door-bells" and winning people to Christ! Seven of Christ's disciples were secured by the personal contact method : Peter; Andrew, James, John, Philip, Nathanael, and Matthew.

Dr. Trumbull of Sunday school fame says, "It is better to win one soul to Christ by personal contact, than to address a thousand people." Dr. C. F. Reisner, pastor of Broadway Temple, New York City, says, "It has been my privilege to receive eight thousand persons into church membership, and nearly all of them have been won to Christ by personal solicitation on the part of church members, my associates, or myself." He tells of a woman in his church, who with a cheerfulness and a stick-to-itiveness, so consecrated that she did not recognize a defeat. Realizing her value, the treasurer was authorized to pay her enough to hire a housekeeper. She became so interested that she gave all her time to the church. She "Rang Door-bells" from morning to night, never took an offense at a discourtesy, or lost patience, or said an unkind word. She averaged winning two hundred people to Christ each year and into church membership.

A leading church in a sister denomination started in the present pastorate three years ago with 600 Sunday school pupils. A campaign was launched for Sunday school building, and today that school has 3,600 pupils. Scores of people in that school are out every week "Ring Door-bells."

The largest Sunday school in the world was started in what is recognized as the beginning period of its Sunday school growth. Louis Entzminger put on a personal worker's campaign when they had 249 pupils. In four years they had near 2,000 pupils.

Our First Church, Little Rock, is a good example of what has been done in our own denomination on Sunday school building. One young man started a class of boys six months ago. Today he has 50 young men in that class. Another class was started two years ago, and now there is an average attendance of more than 75. It is no longer a question as to whether we can build our schools or not, it is a question as to whether we will or not. Ordinary methods and desires will not suffice.

An official in a church asked the pastor to give him a pew that would seat six people; as he intended to "Ring Door-bells" until that many people pledged him they would be in church Sunday morning. He now has six pews assigned him for every week, He has thirty-six people that he has brought into the service.

One evening, Tom Armstrong, a college senior in the state of Ohio, caught this vision of "Ring Door-bells," and went about seeking someone whom he might win to Christ. He came across a "Prep" student, a bit flattered that a senior would take an interest in him. He accepted the invitation, became a Sunday school pupil, and was converted. The "Prep," thus won by one invitation, became Bishop McDowell of Methodism.

A leading salesman said that after all the advertising, bulletins, newspapers, radio, and telephone, there was still left the greatest word in salesmanship, and that is SEE. The one great task of the Church of the Nazarene, with her Christian educational program, is to SEE by "Ring Door-bells" the twenty-seven millions of American youth who did not receive Christian instruction last year.

Dr. Charles Goodell went to Calvary Methodist Church a few years ago, and was told that he could not build that church as had been his custom with other churches. He replied, "There will be a revival and growth in Calvary Church, or a funeral in the parsonage." He said, by climbing thousands of stairs, and "Ring thousands of Door-bells," he saw three hundred outsiders converted during the first meeting, and received into the church.

Dr. Mark Matthews, pastor of the First Presbyterian Church of Seattle, Washington, has a church that has grown from four hundred in membership to ten thousand. He has thirty-four Sunday schools scattered throughout the city. Seventy lay preachers evangelize through these different branches of his organization. The slogan of the entire church is, "Work! Oh, my precious people, work, work, work work!" This is the meaning of "Ring Door-bells."

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10

## THE INFLUENCE OF THE CHURCH SCHOOL ON A CHILD OF PRE-SCHOOL AGE

By A. B. Mackey

A story is told of a child who would say strange things when angry, so strange that no one seemed to understand, He was asked what he said and he would reply that he did not know. Further investigation was made and it was found that he was saying words in Chinese; then it was recalled that he had a Chinese nurse during the first year of his life and that at no time afterward had he had opportunity to hear the Chinese language. It was evident that the Chinese nurse had become angry and had used those sentences, and the child, though unable to talk at that time, had acquired some of the emotional attitude of his nurse and there had been recorded in his nervous system those experiences associated with certain statements made by the nurse. Just how true to technical fact and detail this story is, we do not know, but analyzed in the light of definite knowledge concerning human nature, it is not nearly so strange as it may appear to most people.

In the study of human nature and its development we learn that memory is revived experience with familiarity and recognition. This little boy was reviving experience relative to his nurse but it was not known. Emotional experience of his first year was revived and the sound of the Chinese sentences was revived so vividly that he uttered them with his lips and tongue even though he could not talk at the time he had heard them, It has often been stated that we forget nothing; yet most of us complain about forgetting so much. The statement seems to be paradoxical but is not, in light of the meanings which are applied to the word "forget." The one who says we never forget anything means to say that there is no experience which cannot be revived. On the other hand, those of us who complain about forgetting so much, mean that we cannot recognize or differentiate our revived experiences or that we cannot recall or bring back to mind our familiar experiences at will.

The statement has been made that what we never know will not hurt us. This statement is true only relative to conscious injury but I am convinced that some of the things that we do not know have caused us the greatest injury, The same is true with our blessings; some of the things which have been the greatest blessings and have had the greatest influence for good in our lives are those things which we do not know about and have happened to us possibly even before we were born.

The church school should be an educational institution; it should propose to give real education and to build for Christian character.

The psychological aims and outcomes of an education are habits and skill, attitude and appreciation, knowledge or information. As for the kindergarten child, we cannot expect to give -- him very much information. We should not expect him to acquire much depth of reasoning and probably very little skill but he will develop attitudes and some habits during the first four or five years of his life which will color his behavior as long as he lives, It is no wonder to me that the Catholic declares that if he can have a child until it is five years old, it will remain a Catholic for life. We cannot train children into Christianity or at least we cannot train them into Christian birth,

but we can build habits and attitudes into their lives which will lead them to the place where it is convenient for them to become Christians and prepare them to live consistent Christian lives. Some one may ask: "Why take a six-months-old baby to Sunday school?" If it is associated with its mother when she is studying the Bible and thinking of the great truths of the Bible, those attitudes will be transferred in some form to the child. If the baby is taken to Sunday school during the first year of its life, it may develop a strange liking for the environment or again it may acquire a peculiar dislike for it, depending upon its mother and other conditions. Such a subject may be tabooed, but if my Bible discusses it, why should we not accept it? When the mother of Jesus had told the mother of John the Baptist of the prospective birth of the Christ, John the Baptist leaped in his mother's womb. One preacher said that John shouted three months before he was born. The truth of this statement has often been questioned or rather thought of as a miracle, but noted psychologists have proved rather conclusively that many of our response mechanisms and what goes to make up our temperament have been affected by the attitude of our mothers before our birth.

I am fully convinced that whatever value the church school may be and whatever influence it may have, its greatest value and influence is upon the pre-school age and even the unborn child. If we heed the admonition of the Bible when it says, "Train up a child in the way he should go, and when he is old, he will not depart from it," the question arises, "How soon does that training begin?" I am convinced that it should begin much earlier than we have thought, in fact much earlier than the disciples of Jesus thought; as they complained that the children were too young to come to Jesus, that they would bother Him, Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." The Cradle Roll and Primary departments are the most important divisions of the church school.

The best way to reach the heart of a mother is through the interest taken in her child. Also, the best way to develop a love for the Word of God and the school that teaches it in the heart of a child is showing an interest in its mother. When an adolescent girl or boy drops out of Sunday school and refuses to go to church, we try in vain to find an immediate cause, or we may find what we think is the cause but it may be a sad mistake. If we discover the relative cause, we find it back in the pre-school age. It is unwise to take a child to Sunday school under unfavorable or unpleasant conditions. We may decide that it is very important that he kneel and pray, that he listen to the Word of God, that he go to Sunday school and be quiet, and this is important, but unless under favorable conditions, it may be the cause of driving him away from worship, from the Bible, and from God.

He should go to Sunday school but it should not be a playhouse; because we think a child does not understand the Bible, we tell him stories which are separate from the Bible. We say very nearly nothing about the great principles and plan of salvation; we think the child does not understand it. I am not so sure but that he understands it much better than a man or woman. In fact the great plan of salvation passeth all understanding. Frequently one's head gets between him and God, but not so with the child. The poet said :

Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting

And cometh from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.  
Heaven lies about us in our infancy!  
Shades of the prison-house begin to close  
Upon the growing boy.

Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven,"

It is quite possible for the teacher to try to simplify the statements of Jesus so the child will understand them. We should commend the teacher for his efforts but it is doubtful that anyone can improve upon the divinely inspired Word of God,

May we surround our children with the love of God, with the Word of God, with the truths of God, and a reverence for Him in the house of worship until it will be hard for them to get away from its paths and away from its influence; and even though they should get away for a while, the scripture which they have memorized and the association which they have had with Christian people may influence them to come back to their Savior, May God put a burden on our hearts for the children until we will put the best trained teachers in charge of them; and may those teachers enroll in church school training classes and do all they can to acquire skill in dealing with the souls of men through the hearts of the children before the evil one has sown too many tares in the fields of their lives.

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11

## WHAT THE CHURCH EXPECTS OF THE CHURCH SCHOOL

(Or Meeting Humanity Where We Find Them)

By H. V. Miller

Absolute candor has always been rather difficult for the Church of Jesus Christ on earth, It seems as though she has too often been possessed of a ready eagerness to alibi her failures and like the disciples of old to ask of the Master, "Why could not we cast him out?" But confronted as we are today with the tragic spectacle of ecclesiastical failure and startling denominational retrenchment from the battle line of sin and the needs of humanity, we as the Church of the Nazarene dare not content ourselves with smug alibis and mere conference discussions. We must needs candidly face the facts as we find them and leave no untried effort to do the most of good we can in this all too short generation that we compose. We must take the words of our Lord with keen concern, "Lift up your eyes, and look on the fields; for they are white already to the harvest." "The night cometh, when no man can work."

As we endeavor to face our generation with its essential moral and spiritual issues, in the light of an inevitable accounting of our stewardship, we find one thought constantly recurring to

our minds -- "meeting humanity where we find them," I know this assertion sounds drab and perhaps enigmatic upon first statement but it does express most satisfactorily the picture the writer has in his own mind and heart. When I declare that we must meet humanity where we find them I am thinking particularly in terms of the Church School and its allied activities, It is almost too axiomatic to affirm that there is a versatility of approach to humanity through the agency of the Church School that is unique. No other department of the church finds such an easy and unquestioned access to humanity just as we find them, Whether it be youth or maturity; ignorance or sophistication; morality or its opposite, we can offer to all a genuine welcome to her activities. No preliminaries are necessary. No shibboleth is required, no barriers are raised or limitations set for truly we can say, "Whosoever will let him come." The Church School welcomes to its activities all who can be persuaded to hear the declarations of divine truth from her laborers. No such broad and unquestioned invitation can be granted missionary societies, young people's activities or even the church itself. Here is one unquestioned contact with humanity at large, offering an inescapable challenge. The Church School is an organized branch of the church that can actually meet humanity where it finds it. And the matter of meeting humanity is not accidental. Sometimes in the actual practice of life it might seem so but nothing is accidental in the plan of God. The founding of the first Sunday school by Robert Raikes was most certainly no mere accident. Back of it all was the urgent love of an infinite God yearning after lost humanity. Through this marvelous God-born agency of the church, we can turn the seeming accidental and incidental into the transcendental. If we are alert to our opportunities, we can catch and practice the spirit of the Christian woman who, hurried and preoccupied, was hastening down the busy city street. As she turned the corner, she carelessly bowled over a small newsboy urchin calling out his wares. Regaining her composure, her first impulse was to hasten on but checked by a deeper impulse she retraced her steps in the spirit of the One whom she loved. She threw her motherly arms about the surprised lad begging his pardon as she placed a kiss on his dirty cheek. Surprised at such unprecedented treatment, he stood abashed, rooted in his tracks as she went on her way. Regaining his voice he shouted after her, "Mrs., youse can do that again if you wants to."

But in facing the pertinent problem as to what the church expects of the church schools I wish to raise the question in a very definite way. Having met humanity in the way, will we pass by on the other side or shall we be like the gracious one whom the Master so graphically depicted in the long ago? Will we, captured by the tragedy of broken, bleeding humanity stop beside the road to bring succor and aid to dying souls through the instrumentality of this mighty and versatile organization we call the Church School? It would seem to me that it would be an almost impossible paradox to do otherwise, and I mean this in the light of the settled policy of the Church of the Nazarene. Long ago our leaders and people made choice between the two possible alternatives of service. The one was the conservative position that saw the jeopardy of a definitely aggressive program which might invite the intrusion of the world by its wide open challenge and hence deemed it necessary to adopt the policy, "A clean work rather than a large work." The other position was an unhesitating acceptance of the challenge of the world's need, accepting that challenge on the assumption that where sin abounded grace could much more abound; that the hazard of becoming too liberal was outweighed by the needs of humanity and that we could afford to do no less than our utmost in the salvaging of the wreckage of time and the undoing of the ills of humanity to the maximum of our capacities and means; that God would guard and guide us in doing this and measure out to us the needed grace and glory for the task. The latter course our church adopted, wisely I believe. And in the light of this accepted purpose our church schools can do no

less than become the good Samaritan to our day and age. Pouring in oil and wine we can place humanity -- young and old, men and women, good and bad upon our beast and carry them to the inn. Is our figure strained? I trust not. The very organization, concerning which we have gathered here this week to counsel over, is not only the good Samaritan but also the very beast of burden or means by which we can carry all whom we find to the church of Jesus Christ, And when I say the church of Jesus Christ I am not thinking in the narrow sense of our own Zion. We must carry humanity first to the inn, we must bring them into a final contact with that mystical inn, the very Invisible Church of the First Born. It is true that such effort will eventually mean the amalgamation of the vast majority we may reach with our own church, But I insist our primary motive strikes much deeper than that,

In the beginning we spoke of the versatility of approach so unique to the church school. Let me very definitely illustrate and emphasize at this point this versatility of approach. I am thinking in particular of two departments of the school which if not often ignored are at least sorely neglected. I refer to 'the Cradle Roll and the Home Department, representing the two extremes of approach. If there be any time in the history of the home when an approach can be made it is when that tiny mite of humanity has just arrived, It is then that the egoism of parenthood has arisen to its height and reserves and prejudices are forgotten in the admiration of the new arrival, Then the doors are swung wide and the church possessing an alert and efficient Cradle Roll superintendent can find access to homes and affections otherwise elusive and unapproachable. Interest in the babies of the homes will plant the seeds of friendship which will often ripen into definite tie-ups with church and spiritual responsibilities, If this approach is carefully nurtured, the babies dedicated or baptized at the proper time, mothers' meetings attempted, recognition of birthdays when these babies have come to the age of actual Church School enrollment, ties will have been established which will guarantee definite relationship to the school which has capitalized its opportunity. In contrast is the Home Department. Here through the medium of illness or providential hindrance, contacts can be established which also hold untold possibility. People too old to attend actively or shut away from attendance at the house of God for any other reason, present a definite challenge to seek out that home and actually tie it up with the program of the Church School. Through this method of visitation and acquaintance in these homes, others will be reached who otherwise would never be ministered to. These two departments afford not only definite illustration of the versatility of approach unique to the Church School but avenues of activity that have in the main been neglected.

But having brought humanity to the inn we have not yet accomplished our purpose any more than had the good Samaritan of old. At the inn care must be assured that will guarantee recovery, else all the efforts expended become but a travesty and mere stage play. We must actually see to his recovery. Here again the Church School can and must meet the need. The adaptability of the methods of the Church School are most practical to this end, We can first of all prepare the way for the King of Glory in the lives of humanity through the instrumentality of the Church School. We can take religiously and spiritually untutored humanity and by the wise instruction of teachers inculcate attitudes and mental dispositions through which the precious Holy Spirit can bring light and conviction that will eventuate in a definite experiential knowledge of things divine. I recall a man whom I was privileged to have in my Men's Class in First Church for a consistent number of weeks. Reared a Roman Catholic, under the thrall of appetite, utterly ignorant of the first prerequisite of spiritual demand, he listened week after week. With proper inducement he began to

frequent the preaching services and eventually one Sunday evening sought the place of prayer as a penitent sincere seeker after Christ, And it all began with the influence of the Church School, the only possible medium that could have reached one like him. And the significant fact is that he is but typical of tens of thousands.

But in the preparation for the way for the kingdom of God in the souls of men dare we attempt such a stupendous task unprepared and untutored? If we demand skill and years of painstaking preparation upon the part of the one who shall wield the scalpel of the surgeon, shall we not insist upon some rudimentary preparation and measure of training for those who shall seek to turn the destiny of souls? If we as a social group maintain institutions of training at great expense to the state to prepare men and women to teach the sciences and philosophies of the schools, shall we not put forth some measurable effort in the training of those who would mold the plastic souls of men? In other words, if we would carry broken humanity to the inn upon our beast, we must diligently seek to give them skilled and trained minds to prepare the way for the kingdom of God and to point men to the Lamb of God, thus in some measure fulfilling the expectation of the Church's dependence upon the Church School.

We must also cultivate character in the ways of the kingdom in those formative years so susceptible to influences from without. We must teach line upon line, precept upon precept, here a little, and there a little until character begins to show signs of rigidity and settledness. Thus we will have so influenced youth that it will be more difficult for them to turn away from Christian ethics and thinking than it will be for them to follow on. We must as Church Schools formulate a more careful and comprehensive catechistic method that will not only pave the way for the church but bulwark her doctrines as well. We have been most negligent at this point. We could learn much from the patient, quiet, persistent training of the great Lutheran group. How well aware are we personally of the thoroughness and depth of that training. Again and again we have been confronted with matured men and women who have come under the influence of our Arminian emphasis only to find ourselves repeatedly baffled in an earnest effort to help them revamp their thinking, But the training they received in those early susceptible adolescent years through the tutelage of their Church Schools has been so thorough, so complete, so gripping that the change of thought and viewpoint from the teachings of their church has been exceedingly difficult. And I cannot help raising the question -- why cannot our own Church Schools exert upon our youth just as crucial and inescapable influences as they? When we believe with sincerity that our philosophy of life and religion far surpasses theirs in logical and scriptural content, does it not seem almost a spiritual misdemeanor to neglect the early tireless cultivation of the character of our children in the ways of the kingdom?

But as we have been repeatedly warned by our own Church School leaders, we dare not commit ourselves to a mere teaching method. Unless this training and religious culture climaxes in crises of personal decision, we will soon find ourselves like others, swallowed up by form and method without crisis and character on a vital basis of definite Christian experience, But we through the Church School in its versatility of method can adequately meet the challenge of this need. We can and must through the direct agency of the Church School itself precipitate crises in the lives of both young and old, It has been with keen interest that we have followed the activity of the Junior Department of our own school in this particular. Once each month, lesson studies are suspended in favor of a definite evangelistic effort for the entire department. Someone previously



chosen brings an evangelistic appeal to the groups and pleads for decisions. Such results have followed this repeated effort that virtually all the members of this age group have knelt in prayer and have sought Christ as a personal Savior. How deep has this work been, you ask? That we dare not say, but we do insist that we are implanting in the lives of our Junior children an attitude toward God and Christian living that cannot help greatly facilitating the church in its appeal to these very children. Have we seen these efforts reflected in the church services themselves? We have, We are constantly having boys and girls, young men and women at our Sunday evening altars, a direct reflection of the climaxing of personal decisions in the Church School. But back of all these outward decisions are the quiet patient labors and prayers of the teachers. Can we afford to continue on our teaching staffs those who do not bear personal concern for the actual salvation of those who are entrusted to them? Can we afford to miss our opportunity at this point and find that because of our failure to bring about definite decisions that when the teen age comes to a close many of our young people quietly slip beyond the influence of our schools and church? I personally believe that the startling losses we annually sustain can be traced in a large measure to a definite failure in producing personal decisions for Christ. I believe the conspicuous absence of youth from worship service of all too many churches in our own denomination is because of the failure of the Church School to aid and abet the cause of the church in the molding and holding of its youth. In the younger departments of our Church Schools especially we must have a praying, impassioned, heart stirred teaching personnel if we would carry humanity to the inn,

There is but little question in our judgment that the accumulated influences we have mentioned if properly exerted would eventually tie the great majority of those whom we reach to our own church. And the church has a right to expect this of its church schools. But to this present hour our church schools have not been as successful at this point as they should for our Church School enrollment is about 300,000, while our actual church membership is 150,000, And not only so but if you will visit many conspicuously large schools and note the disparity in Church School enrollment and church attendance you will recognize the weakness of which we speak. Thus we must not take too much for granted at this crucial point. There must be a diffusion of church loyalty throughout the entire school that will be captivating and inescapable, This can be done naturally and inoffensively. (The Church School must ever be an integral part of the Church in its task of redeeming men.) We must take particular care that our teachers are whole-hearted believers in the destiny of the Church of the Nazarene. No one could ethically assume the privilege of teaching leadership in any school or church who did not unreservedly commit his or her heart to the standards and destiny of that church, This is the very least the church can expect. But even this alone will not suffice. Remembering that the pastor is the head of the Church School as well as all other departmental activities of the church, loyalty to him must be assured, If every teacher will speak kindly of him as opportunity may offer, court the presence of their scholars at the preaching services; in other words stand loyally behind the leadership of the church, denominational loyalty will follow naturally. Thus a distinct appreciation of the church will be cultivated and a feeling of loyalty will be forthcoming that will mean that we have borne the sick man safely to the inn.

But to carry out our thought to its proper conclusion we turn to the final words of the good Samaritan to the innkeeper. "And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him : and whatsoever thou spendest more, when I come again I will repay thee." The question after all then resolves itself into this one issue, Are we willing to invest in this challenging task whatever it may cost? And it WILL cost,

I fear -- and I am in no mood to be incriminating in my statements for we would wish these words to be constructive rather than critical, that the burden of proof lies here. Are we willing to invest all that will be necessary to bring humanity to the inn and to assure them a satisfactory recovery? It is going to cost hours of serious counsel. It will involve the inevitable outlay of funds in order to furnish adequate facilities to meet the respective local needs. And as Professor London would put it -- it is going to include the tedious grinding of shoe leather on city pavements, gravel roads and hot sands; the climbing of innumerable stairs, the knocking on countless doors, and the repeated ringing of bells, It is going to mean callused knees and tear-stained cheeks. There will be discouraging hours and periods of almost seeming defeat, but ever the confidence of eventual accomplishment, In other words, it is going to mean the spending of our all for His sake to save our lives and theirs.

Does not this stupendous challenge grip you? Are you not being aroused? Recently one of the workers from First Church stood in the famous Cook County Jail as a group of some thirty-seven boys in their teens were questioned. When asked how many of them had ever attended Sunday school, not one raised his hand. Does not this grip your heart? Dare we cheapen the task by a lack of candor? Are we not truly responsible? Will we pass by on the other side with a smug sigh of self-righteousness only to eventually be asked why by the One whom we said we loved and served? Can we afford to hazard such awful words as, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels : I was a stranger and ye took me not in; naked and ye clothed me not, sick and ye visited me not."

As we said in the introduction of this subject, candor has ever been difficult when spiritual problems are to be faced which cannot be easily solved. As Oswald Chambers puts it, "The deadliest Phariseism of our day is not hypocrisy but unconscious unreality." If we do not face our task heroically and honestly we will find ourselves evading the issue in seeming sincerity and pass by leaving humanity unaided. The Levite and Priest who passed by on the other side were animate symbols of the piety of their day but they passed by because the task was so big there seemed nothing they could do about it, I fear that too many of our Church Schools are in danger of assuming the same attitude. The challenge is so stupendous, the task seemingly so insurmountable that they smugly say we will do the best we can, meanwhile failing to actually attempt to meet the needs of their respective communities. There must be a spiritual dynamic which will drive us through reserve and precedents compelling us to exemplify the noble soul whom we have made the symbol of our task. The good Samaritan literally halted in the beaten path over which he traveled. He turned aside. He used every means that he carried with him, He forgot for the time his own personal errand and destination, He had, as the scripture so aptly puts it -- compassion on the man beside the road. Compassion is a bigger and more effective emotion than pity. It has been defined as a moral feeling which makes us enter into the distresses of others. We may sympathize with others without essentially serving them but if we feel compassion we set our hearts and minds on relieving their distress. Piety and pity alone will not suffice in facing the tasks of our Church Schools, God grant our Church Schools a compassion which will outdistance perfunctory routine and precedent if need be, and reach out a loving ministry like Him of old that will actually carry helpless humanity to the inn.

Summing up, then, in a somewhat figurative manner what the Church of the Nazarene expects of its Church Schools : She expects them to first meet. and face poor humanity where she finds them bleeding and torn and undone by sin. She expects them to pour in the oil and wine of sympathetic touch and personal concern; to place them upon her beast and carry them to the inn for a complete recovery furnishing skilled attendants to bring about this end. She expects them to be willing to spend all that is necessary to keep them in the inn until a cure is effected. She expects them to convince them of the merits of the inn as an advantageous and necessary place of permanent abode. In other words we expect our Church Schools to actually co-operate with the Church in the great redemptive recovery of lost humanity.

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12

## THE PLACE OF THE CHURCH SCHOOL IN THE PROGRAM OF THE CHURCH

By Orval J. Nease

Children often ask questions which tax the ingenuity of a philosopher for an answer. And as often the most sublime facts of experience pass without awakening the slightest curiosity in even the wisest minds. On one occasion we propounded to a group of Sunday school workers this simple question for consideration, "Why the Sunday school ?" The answers were amazing, if not illuminating.

"I don't know," answered one, "I think it was always here." Another enlightened us by, "Because other churches have Sunday schools." A third ventured, "To give a group of earnest Christians a job." Still another replied, "It is for the children; the children need the Sunday school."

There are prevalent among us more persistent, mistaken notions than these concerning the place and importance of the Church School. The answer to the question, "What place should the Church School hold in the program of the Church?" largely determines our attitude toward the entire responsibility of Christian Religious Education.

There are those who feel that the Church School is simply an adjunct to the Church, some added piece of machinery, which requires the power of the Church to operate, but which gives very little to the Church in return. Such look upon the Church School much as they would upon an unwanted distant relative who had come uninvited to eat at the family table. This may account for the disinterest still maintained by many toward the Church School.

Others have implied that the Church School is an organization perpetuated, if not perpetrated, by a group of enthusiasts, which produces Christian culture, beautiful to behold, but not germane to the main purpose and calling of the Church. Herein is discovered a source of conscience balm for indifference sustained toward the demands of the school of the church.

Such attitudes and consequent answers make the Church School a liability rather than an asset. They depict the school as something other than the church, an organization which demands the life and genius of the church, but does not add to the life and genius of the church -- not

contributing, but constantly being contributed to. My friends; if these attitudes and answers can be sustained, then the Church School or any other such organization of the Church, should be taken from the fold of the Church and either permitted to drift for itself or be drowned like an unwanted kitten in a nearby pond.

The Church's purposes are too high, its calling too glorious, its responsibilities too exacting, its rewards too promising for it to permit itself to occupy its strength, its time, its talent in anything less than its best. The calling of the Church is the call of God -- the call to co-operation with God in the redemption of the world. Any task making demands upon the Church which does not contribute directly or indirectly to this high calling is unworthy and must be considered a dissipation of the vital energies of the Church.

Let us examine the credentials of the Church School. What message does it bring? Its text book is the Bible. Its message, therefore, is the "good news" of the gospel, salvation from sin here and now; preparation for and enlistment in Christian fellowship and service, and the rewards of faithful stewardship here and hereafter, But this is the message of the Church! Paul declares that if man or angel proclaim any other gospel, "Let him be accursed." There is, therefore, identity of message; the church and the school have the same gospel committed to them.

What of the group to whom the message is to be brought? Is it a select or exclusive group with whom the Church School deals? The Church School, like the public school, has come to sense that all humanity are learners, While the youth periods of life find men most susceptible to learning, yet all life is a learning process. To live is to know, and to know is to live. So the Church School accepts as its pupils all ages, without discrimination of race, sex, literacy, wealth, position, conduct, or ideals, All may matriculate and find welcome in the classes of the Church School.

This is the same humanity, without discrimination, to which the Church makes its appeal. "The Son of man is come to seek and to save that which was lost" (Luke 19:10). "I am the door," says Christ, "by me if any man enter in, he shall be saved" (John 10:9). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). The school and the church make appeals to the same world group.

Admittedly, we have not reached the crux of the matter, it is not a question merely of message or of men, but what is being done with that message and to what end are men being drawn by that message. The vital and final question of worthiness falls, then, upon the goal or purpose of the Church School.

The ultimate goal of the Church School is spiritual, It is no mere accretion of knowledge or molding of conduct. The purpose of the school of the church is to acquaint youth and age with the message and mission of Christ and to bring them to definite experiences with Christ, and to enlist and train them for intelligent life service for Christ.

We recognize at once that this is the commission Christ gave to the Church, And upon further examination of that great commission we find that it definitely commits this message and

goal of the Church to the teaching as well as to the preaching ministry. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and disciple all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20) .

We have discovered identity among the message, materials, and mission of school and church. This being true, wherein lies the difference in function or the excuse for apparent separation in function? The distinction between the ministry of the Church and Church School lies mainly in its method. Even here there is large overlapping. The method of the ministry conceded to the Church, a pulpit ministry, is that of preaching, a method employed to persuade men to Christ, It is largely known among us as evangelism. "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15).

The method of the ministry peculiar to the Church School is that of teaching. The Church School is basically a school. Modern pedagogy defines teaching as "causing to know." We must go a step farther than this in the teaching ministry. We must "cause men to be." Our teaching cannot be measured alone by the facts imparted, but rather by the awakening within the individual taught of a desire to know Christ, to be like Christ, and to serve Christ.

Thus there is the intertwining of the ministries of the pulpit and classroom until it can be well said that they are twin ministries -- yea, Siamese twins, They are vitally and inseparably connected. Evangelism, to be abiding, must contain the instructional phase, and teaching, to be conclusive, must exercise the persuasive element. There is no antagonism between true instruction and true evangelism.

(The Church School, then, is the school of the church. It is the church at work, fulfilling its God-given mission in the world through the ministry and method of teaching) . We have discovered common message, material, and mission. We have yet one more phase of our inquiry to satisfy. What function, if any, does the teaching ministry have to offer to the goal of the Church that the preaching ministry cannot offer? Herein lies its final justification or condemnation. If it is mere duplication, the necessity for additional machinery and organization vanishes. What does the Church School have to offer to the Church which makes it a necessary arm of the Church in the execution of its mission, and which thus justifies and defines its place in the program of the Church?

The Church School is the "seed plot" of the Church. There can be no harvest without definite seed time. Some have expected prayer and evangelism to be a sort of magic wand employed by the Holy Spirit, which, when waved over an audience would produce results at an altar of prayer. But according to the economy of God even the Holy Spirit is helpless to reap a harvest unto salvation without the sowing and cultivation of the Word, When a lad, I attended a Fourth of July Prohibition Rally and heard a male quartet sing of a man,

"Who sowed a field with pumpkin seed,  
And prayed for a field of corn."

There is a necessary and direct relation between seed time and harvest -- the relation of cause and effect. "First the blade, then the ear, after that the full blade in the ear" (Mark 4:28).

The Church of today is largely harvesting the sowing of other men and generations. The Church of the Nazarene may well thank God for the faithful seed sowing of the holiness leaders and groups of a former period. The majority of those who find God at our altars testify of the holy influence of a Methodist mother or a Baptist Sunday school at some distant time and place. The seed was sown and the years have not destroyed the germ of life, The Holy Spirit has watered and warmed it and now the Nazarene evangelist in a Nazarene revival has reaped the harvest.

What the future of holiness will be in America, if not in the world, depends in the main upon the seed sowing of the present teaching ministry of the Church of the Nazarene. Church schools are revivals in the making. Sunday school pupils are potential altar seekers and grace finders, The ministry of instruction of pulpit and classroom is now determining the future of the Church and of the gospel. The Church School is the "seed plot" of the revival.

(The Church School is the "melting pot" of the Church) . An educator from the East said a few years ago, "The public schools are the melting pot of Americanization." Pouring into this country from every nation of the earth are the children of foreign birth, tongue, and custom, Into the public schools they are led. Here patriotic teachers must teach a common language, inspire common ideals, awaken common loyalties, and merge this heterogeneous mass into a united national consciousness.

The Church School defines a parallel, for it is the most cosmopolitan arm of the Church. The N. Y. P. S. makes distinction in service based upon age. The W. F. M. S. makes sex the dividing line for active enlistment. The Church itself sets definite standards of belief and practice as basic to membership. The Church School is the only open arm the Church has or can afford to have. (Without distinction of sex, age, belief, or conduct, people from all walks of life may be members of a Sunday school class and thus be a part of the Church without lowering the standards or endangering the perpetuity of the Church.)

In the class of the Church School the melting fires of love and truth are applied to the heterogeneous mass of humanity, and under these holy flames and influences men and women, boys and girls are prepared for and often brought to decision for Christ and holiness. The purging flames of God administered through human instrumentalities have brought about the purifying and molding of character for God and the Church. The Church School is the "melting pot" of the Church.

(The Church School is the "training camp" of the Church. Soldiers are not made at enlistment. A process of discipline, training, inspiration, and physique building must follow, and this demands time and instruction) . The Church of the Nazarene has a loyalty, an emphasis, and a method in the proclamation of the gospel message which is peculiarly its own, We can no longer hope to secure from other training camps the rank and file of our soldiery, to say nothing of our leadership. We must train our men of war in our own camps of instruction.

Herein lies the field of value for the Church School, With a warm hearted, clear minded teacher, a class will take from her what she is as well as from what she says and build the vital fiber of heroic souls. Back of every front of the church, on far-flung battle line of mission outpost or home defense is the cantonment of our Church School, a vital and integral part of our warfare of aggression and establishment. The Sunday school is the man-builder and man-trainer of the Church.

According to recent statistics, the Church is receiving the largest proportion of its increase directly from the Church School, and as the warfare progresses this will be increasingly true. The safe man is the Sunday school trained man. The Church School is the "training camp" of the Church.

We recognize in the Church the body of the whole moving forward as an "army with banners." It is through the Church proper, in the main, where the work of the Church must be done, where the call of God must be answered. The Church with its consecrated ministry comes to immediate grips with hell and an unfriendly world, This we must ever recognize. The Church School can never displace the Church. But within the Church, if the Church would maintain and perpetuate itself, there must be a group pulsating with the very life blood of the Church, sowing the "seed of truth," "melting and molding" character for the Christ-like image, and "building and training" for the battle line of Jehovah.

Herein lies the distinct function of the Church School. The Church must never accept the school with a feeling of tolerance or indulgence. The school is a vital necessity to the church. The church is dependent upon its schools.

This defines for us as Church School workers the importance of our task. The Church of the morrow, yea, of today, is dependent upon our fidelity and efficiency. Ours is no insignificant or secondary undertaking. It is not a matter of choice, but of absolute necessity. As the Church Schools go, so will go the Church. "By God's grace we will not fail!"

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13

## BUILDING THE CHURCH THROUGH THE CHURCH SCHOOL

By A. L. Parrott

I wish to divide my message into two main or grand divisions: First, Building the Church; and secondly, Building the Church through the medium of the Church School.

In the truest sense of the word Jesus Christ is the Master Builder of the Church. While here upon earth, He said to His disciples and to Peter in particular, "Thou art Peter and upon this rock, I build my church and the gates of hell shall not prevail against it." "Christ loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing."

The Holy Spirit also is the Builder of the Church, Christ told His disciples before He went away that He would not leave them orphans but would "send the Comforter," the Holy Ghost who

would teach them about the Christ, The Holy Spirit is here in the world building the Church of Jesus Christ and one of these glad days in the near future the Holy Spirit is going to report back to God the Father and God the Son, "I have finished the work that thou gavest me to do," and then Jesus is coming back to this earth for His Bride, the Church.

(Not only is it the work of Jesus Christ and the Holy Spirit to build the Church but every Christian has also been chosen as a "Worker together with Him" in the greatest task known to man, the saving of a lost and dying world, and the building of the Church. No doubt this is a task that angels would covet but God did not select angels but He did select men and women -- just plain ordinary men and women -- but not until God hath wrought a work in their hearts changing them from worldliness to Christians. Sometimes in making excuses for human weaknesses we say, "O well he is just a man." A Christian is more than a man, he is a man minus his sins, plus God) . God proposes to take a human being and save him from his sins, blot out all his transgressions and fill him with the Holy Ghost and make him an heir of God and a joint heir with Jesus Christ. Thus admitted into the family of God he becomes a "partner" of God Almighty and a member of the firm of heaven whose business and objective it is to build the Church of Jesus Christ.

Building the church and extending the kingdom of Christ in the earth is the outstanding objective -- -the all-inclusive task of the people of God. Christians are followers of Christ and His was a definite mission of salvation in the world, It was for this cause that He came into the world, it was for this cause that He died and arose triumphantly in the steel gray. of the third day dawn. Ere He went away to His exalted position in heaven He gathered His disciples about Him and said unto them, "Go, make disciples."

(Our very existence as Christians depends upon our being aggressive and fruit bearing, We are not saved primarily to escape hell and gain heaven but we are saved to serve, to bear fruit, to glorify God) . Christ says in John 15:8, "Herein is my Father glorified that ye bear much fruit." The only just claim that the vine has to space in the garden, is that it brings forth fruit and the only just claim that a Christian has to space in the garden of God is that he bring forth fruit. This is brought out in the fact that Jesus said, "I am the vine and ye are the branches . . . if any branch bring not forth good fruit it is cut off," severed from the vine and is cast into the fire, If it prove to be a fruitful vine then the heavenly Gardener will prune or purge it that it bring forth more fruit and thus build the Church.

Not only is building the Church or fruit bearing our salvation but it is also our joy. There is nothing that brings more joy to the heart of a Christian, apart from his own personal salvation than to see one for whom he has prayed, kneel at an altar and pray through to definite victory. Just as there is joy in heaven and before the angels over a sinner that repents, likewise there is joy in the church, but none so joyful as the one who has wept over him and prayed for him, yea who has gone down before God in soul travail in order to give him a spiritual existence. If you want to experience real joy get some body saved and into the church. It blesses the soul as nothing else in the whole wide world does.

Since building the church is our task, our salvation and our joy, the question naturally arises, how is it to be done? In answering this all important question, we shall go to the source of all wisdom and as did Mary of old, sit at the feet of the Christ and learn of Him. In studying the



great commission found in the gospels, we find that the disciples were given two methods by which they might save the people and build the church -- preaching and teaching "Go ye therefore and preach" or "go ye therefore and teach all nations." Now I would purposely avoid pitting these methods the one against the other, for both have their place in the salvation of the world but suffice it to say that the teaching method as practiced in our Sabbath schools is a very effective way of building the church of Jesus Christ.

This brings me to my second division: Building the Church through the medium of the Church School.

(The Church School teacher is as much called of God and directed of the Lord as is the pastor or evangelist for the Bible says, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the saints" (Eph. 4:11). Yes the divinely appointed teacher is the agent of the Most High in reaching the unsaved of his or her class. If you are honored with the high calling of teaching a Sunday school class remember that you are performing a task that no doubt angels covet; you are assisting or working together with God in the greatest task known to man, that of saving the lost of your class.)

This is a very effective method since it takes the child while he is an infant in its mother's arms, places his name on the Cradle Roll, gives his parents a certificate of membership and thus he becomes an enrolled member of the Sunday school. As soon as that child matures sufficiently to understand language and grasp truth, even in a limited way, he is placed in a class and given religious instruction under a competent teacher. This child's heart and mind are indeed good ground for the gospel seed, since they have not been poisoned or prejudiced against the truth neither has its mind been filled with the things and ways of the world, There is no way in the world to calculate the value of such teaching and the influence of a godly Sunday school teacher on that child's life but suffice it to say that if properly taught by a competent Holy Ghost-filled teacher, backed up by prayer and faith, the devil is put at a decided disadvantage in ever wrecking that child's life. This truth is verified in the fact that rarely if ever, does one who has been a habitual Sunday school scholar ever enter a penal institution for juveniles, to say nothing of state institutions for the more hardened criminals. Then, too, this teaching program is followed right on down through the child's life. Yes, teacher, at times your task may seem useless, hopeless and unappreciated but labor on, talk much to God in prayer for you are in a diamond field, It was a group like those with whom you deal that Jesus gathered about Him in the long ago and when others would have restrained Him He said to them, "Suffer little children to come unto me and forbid them not for of such is the kingdom of God."

(There is no excuse for Nazarene church schools not being spiritual for we require our teachers to be "professing Christians, exemplary in life." With an atmosphere like this and with the natural hunger in the human heart that was put there by God, there is going to be a steady stream of seekers praying through at our preaching services and very naturally they are going to join the Church of the Nazarene. Those churches in our denomination whose pastors are Sunday school minded are the churches that are growing.)

Then, too, every one thus brought to Christ becomes another worker and just as Andrew went after his brother Peter and "Philip findeth Nathanael," so every saved Sunday school scholar

becomes interested in bringing his or her friends to the school and many of them will be won to Christ and the Church.

(Every Sunday school thoroughly organized and properly functioning becomes a literal army of workers in seeking out the unsaved and unchurched even from the highways and hedges in order to win them to the school, to Christ and then to the church. No they are not just seeking members, they are seeking souls and they are never satisfied until these new recruits are saved, sanctified, and become members of the Church of the Nazarene and loyal supporters of the whole program of the denomination, This may seem a slow process but I know of no other department of the church that yields such a rich harvest as does the Sunday school. The Sunday school is supplying the church with more than ninety-five per cent of her ministers and missionaries, and more than eighty per cent of the members) . The church can no more get along without a live growing Sunday school in order to save the youth and perpetuate the work than Hitler or IL Duce can get on without the youth of Germany or Italy. The way to propagate the faith is to add the youth to the ranks of the faithful. This is the normal way -- God's way -- to build the church.

The church of which I am pastor had a very modest beginning some twenty years ago on the east side of the city by the railroad tracks. The first place of worship was a little old deserted saloon building. It was small but that was all right for they had only twenty-three members and forty-five chairs. A Sunday school was organized however, and the business of building the church was started in an enthusiastic manner. One Sunday morning a little crippled hunch-backed boy was out riding his tricycle and passing the building, he heard the singing. He at once got off his tricycle and parked it under the steps and went inside and sat down. The teacher invited him over to be in the class and asked him his name and took a great interest in him. Before he left she invited him to come back the next Sunday and bring his mother and sister along with him. The little fellow was so happy that he had been to Sunday school and that they had taken so much interest in him, He told his mother and asked her to go along with him the next Sunday. The mother refused to go herself but said it was quite all right for him to go again. The very next Sunday this little fellow went to Sunday school again and this time they told him that the following Sunday they were going to have a rally and try to double their attendance for you will remember they had only 23 members but 45 chairs, If they did double their attendance every one would have to bring one and they asked him to bring one. He went home and got his mother to promise to go with him. The next Sunday this little fellow came marching in with his mother, God was there that morning and the Holy Spirit was busy and before that mother got away from the church she had prayed through and gotten saved. She went home never to be the same again, In a few weeks her husband was saved, her daughter and son were saved and they all united with the church. Nearly twenty years have come and gone since that happened but they are still true to God and are still loyal members of the Church of the Nazarene. That is what I mean by building the church through the Church School.

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The world in which we live is no more beautiful than the world in which Jesus lived. The sky today with the heavenly bodies is just as attractive as it was when David sang his beautiful song stating that the heavens declare the glory of God. Our Father has honored man in that he has given him the power to create the world in which he and his descendants shall live.

The youth who appears on the scene today finds a world complicated by civilization. He steps into a complex maze fresh from the immediate ancestors of the past two generations.

Seventy-five years ago mothers read fairy stories to their children, telling them of magic and enchantment, human beings with wings, giants with great power and mermaids who could dive to the depth of the sea. Today, the stories written by those dreamers have literally come true. The child in today's world who arrives at the age of knowledge and accountability finds that his strength has increased a hundred times by a machine. His speed has been multiplied by fifty as compared to that of his grandfather. By merely waving his hand and touching the button he hears the voice of the King of England. By the payment of a small fee he is able to rise on silver wings and fly above the clouds. His increase in strength and speed and magic communication has created within him a philosophy of life which is difficult to analyze and difficult with which to cope.

One generation ago a young man waited patiently for the end of a summer's work to draw his sixty dollars with which he made a moderate purchase. This waiting, this dependence tempered his attitude and kept alive a sense of need which today has been greatly modified or removed. A young man with a reasonable job can purchase, by the payment plan, a high powered automobile at the end of one week's work. The credit system with hundreds of clientele has removed the keen sense of the obligation of debt. One may dress as well and drive as beautiful a car by credit as the wealthy can with cash. This status of our business development has worked a change in the thinking of our people. A sense of patience and dependence upon natural reward for effort is being displaced.

The best music with unlimited amount may be purchased with a down payment of five dollars. We give honor to Marconi and all other scientists who have assisted in radio advancement. We all possess the radio and love it. Yet, it has removed the eager desire on the part of some to learn to create music. The best has been made cheap by our extravagance.

In 1914 scientists entered their laboratories behind closed doors with given chemicals and given facts created explosives used in the destruction of the Germans. In 1924 the same scientists behind the same closed doors with the same chemicals and same facts, created fertilizers by which we could raise better corn. It is not the facts or the inventions that harm us, it is our control and application of them. The automobile which could be used to take thousands of unchurched people to the church is being used to take thousands of church people away from the church. The radio which brings the best sermons and music into our homes vacates the church.

The educational program in America has been phenomenal. In 1833, Monsieur Loraine made a survey of the school system of France and returned to the government authorities with the statement that many villages had no school. He stated further that in many places where schools were being held, the barn was used for the schoolroom in order that the heat from the horses and

cattle could be conserved to keep the students warm. Although France was a nation nine hundred years old her educational facilities were very primitive.

Our advance has been rapid. In my home is a mother who was four years old when the Constitution of Indiana was adopted and a child of school age when a law was passed providing for free public schools in the state. When this mother was a child ten years of age, three hundred thousand children of school age lived in Indiana with six to one of them out of school and illiterate. Today we have seven hundred thousand children of school age in Indiana in school. The only exceptions are the physical and mental handicaps. This indicates a movement into a new status of civilization. The constituency of today in any community for church or school has greatly changed over that of one generation ago. The high school enrollment has increased twenty-seven hundred per cent. More than 900,000 graduated from the high schools this year in the United States. More than 136,000 graduated from colleges. These people are our citizens; in fact these people will become our leaders. They have been subjected to the machine age, to the philosophy of power. Christ is sufficient for them and will satisfy them but He must be taken to them as we find them. Christ must be presented intelligently to an intelligent people.

Many diseases which were once known as fatal have been conquered and in many cases made extinct. The span of life has been greatly lengthened. The length of youth and activity has been greatly prolonged. This has lengthened the time of activity. Also, it has greatly affected the sense of values and emphasis.

The innate characteristics which are inherent in all human beings have not been removed or changed in their fundamental processes. However, the new world into which we have arrived has altered our purposes and uses of these characteristics. The commercial world has kept pace with this progress.

Impressions are driven into the minds of our youth today with glaring and beautiful advertisements. Attractive and appealing advertisements have created a desire for unnecessary and luxurious merchandise. Men have been highly trained in the university in the field of advertisement, They are cognizant of the psychological laws of imitation and the transfer of stimuli. Artistic pictures of roses approach the reality in beauty and splendor. This lovely presentation is accompanied with a certain whisky brand. Picturesque bathing beaches with their charm and escape from the blistering sun are deftly set in the cigarette advertisements. The overwhelming advertisement attracts our people and stirs the great line of followers and imitators who go like crusaders for good or bad merchandise at the will of the mercantile industries. This situation is in our midst molding the habits and consuming the time of our people. The school of the public truly reverses the public school. The irresistible teaching of our social order which seems to have evolved from our scientific progress is attacking the fundamental teaching of the church and the church school.

Propaganda of a barbaric nature is making its subtle appeal to our children. I speak in the highest regard of those who have fought and died for our country. My vocabulary is entirely too limited to give them their just commendation, However, a great soldier said, "War is hell." Yet we have glorified war and decorated our lawns with the instruments of death which have only recently cooled from their white heat. This philosophy has permeated our society until today our children

beg for the toy death-tool and we as church people in our laxity and stupidity have followed the custom and practice of many others by purchasing these toys, thus teaching these young people that war is sport. Our practices and indirect teaching prepare our children for war while we pray for peace.

Our scientific progress with mechanical power and machinery has been a great aid to the underworld in their revelry and crime. Our children are permitted to attend certain motion pictures which teach them the ways of crime and debauchery. We then try to combat this teaching by our prayers for them to be good. Our prayers are defeated by our precepts. The automobile and radio which assist the G-Man also assist the criminal to escape. The great encouragement for all to live on a high plane economically by the method of credit has affected the philosophy of some to the extent that unearned goods are appropriated by burglary and theft in order that the standard of the gang may be maintained. No one wishes to hear a story of crime and pessimism. Yet, certain facts are confronting us and greatly affecting our children. The fact that we have more criminals than college graduates should give us some moments of consternation. The fact that we are spending more for crime than we are for church and public schools should awaken us. The fact that we are spending many times as much for luxuries as we are for religious education should move us to action.

Certain scholars have said we are creatures of our environment. We will admit that environment has its part in affecting our conduct and attitudes. We must admit further that the environment into which the American child is born was created by those who have gone before him. These conditions brought about by the twentieth century type of civilization must be reckoned with.

To mention the qualifications and training of the preacher and Sunday school teacher, with certain minority groups is interpreted as dangerously modernistic. I am sure we should be willing to face facts as they exist. Any comparisons which I may make are not unmindful of those great leaders who though they were denied a formal education, yet wrought mightily and changed the course of human history.

In considering the learning processes four things of outstanding importance are involved, the child, the subject matter to be presented to the child, the teacher and the equipment which should be an aid to learning.

The mental construction and the psychological principles in the mind of the child today are very similar to those in the days of Isaac and Joseph. However, today he comes to the teacher with an entirely different background, with entirely different interests and motives as compared to that of this earlier child. The scientific development and powerful motor age in which we live has established a philosophy of life which challenges spirituality.

The subject matter in the field of religious education is of such vital interest and of such attractiveness that the mind and heart of the child will be gripped and held in interest and attention whenever the skillful teacher is able to pierce the present day attractions which surround his mind. Those of us who are orthodox and fundamental in our faith have little question as to the subject matter which should be presented. Certain of our leaders may differ as to the time and age a child

should have presented to him the history or the prophets or the gospels. Nevertheless, the experiences of the past and the lives of great leaders are sufficient evidence that the fundamental contents in the texts of our religious education are sufficient transforming to develop Christian character and stability.

The equipment surrounding and aiding the teacher in the presentation of the subject matter is very vital to the process of learning. Parents have often heard the child return from the public schools and state that he does not like history or mathematics when, after a thorough investigation, it is found that the room in which the unliked subject is being taught is dull, unsightly and unsanitary. The transfer of the unfavorable stimuli of the situation reaches over into the child's mind and is associated with the subject presented under those conditions. The subject of history is associated with the unpleasantness of the room and environment under which it is presented. Other subjects may be disliked and unlearned because of the need of certain visual aids.

The merchant appreciates the importance of an artistic set-up surrounding his merchandise when the customer calls. This setting may not add intrinsic value to the merchandise but it does add a favorable reaction to the customer. The safety of the bank does not consist of shining brass rails or substantial stone buildings erected to the best forms of architecture. However, the substantial appearance of the physical plant in the bank affects the depositor favorably and stimulates confidence. These principles which have proven to be very valuable to the business world carry the same importance in our Sunday school situation. The great events in the life of Jesus were surrounded by the most impressive settings. The announcement of his birth came in the quietness of the night time while the stars were twinkling from the blue and the shepherds were receptive at the close of a busy day. The tragedy of His betrayal was set in the shadows of a grove and in the silence of darkness. Since our subject matter is of the highest importance, in fact, the greatest message that can be presented to a child and since the child has been evaluated in worth as greater than the whole world, surely the setting surrounding the presentation of this message to this most worthy individual should be made as conducive to learning as possible. The old method of holding Sunday school in an auditorium with half a dozen classes in different spots in the auditorium with each teacher attempting to get her message across by competing with her neighbor teacher in loud speaking is antiquated. Indeed, such a method is better than having no Sunday school, yet, we should understand that an expenditure for Sunday school classrooms is of vital importance in sending the message to the heart of the child. An impressive message presented to a beautiful child may all be wasted because of the physical equipment and poor environment. Many studies have been made proving the value of proper physical conditions surrounding the recitation.

Our Catholic friends have appreciated the principles involved in this transfer of the stimuli as it affects their students. A worshipful and pleasing room is provided for the children. This stimulates a re-sponse and a feeling that something of great importance is here to be discussed. This feeling of confidence and responsibility is conducive to education and interest. Our church cannot afford to neglect this important matter which not only has to do with the reception of the message but has much to do with the enrollment.

In the consideration of the teacher as the important factor in the Sunday school, all other items are directly and indirectly involved. The responsibility of arresting the child's attention and presenting the subject matter today is much greater than it was a half century ago when the child

came with a more open and receptive mind, This is exemplified in the mission fields. Here the teacher has eager pupils whose minds have not been attracted by many of the charming things which civilization has to offer. The Sunday school teacher is surrounded by conditions less favorable than that of the public school teacher. Attendance is optional, discipline is not only optional, but delicate. Assignments cannot be enforced and grades and promotion are not effective goals. The Sunday school pupil is usually a public school pupil. He comes from a public school classroom which is well equipped with maps, globes and reference materials. The esthetic surroundings in many instances are ideal. The seating and lighting are appropriate. Strict regulations govern assignments and recitations are demanded. Conduct and attendance can be enforced. The teacher has a substantial salary which prompts her to do good work for the sake of the child as well as the tenure of position. The law of the commonwealth demands that she be trained and paid. Also, it supports her in her entire program. This adequate arrangement as a setting for teaching is absent in the Sunday school. The appeal of the gospel and the magnetic power of the teacher may be all that holds the child.

We have no questions about the power of the gospel to arrest the interest of the child when it is presented. We are concerned in the method of presentation -- the method of overshadowing all the other interests which envelop every conscious moment. Much credit should be given to those faithful teachers who have kept our Sunday schools going and held thousands of children under the influence of the great message. Many of them could not prepare and meet the standard of training which we expect today. The complex civilization in which we live has changed the philosophy of the child. The successful teacher must cope with this change in her presentation of the lesson. Valid statistics prove that whenever the child is reached great results are obtained. The record of the unchurched and untrained is sufficient proof to warrant a great expenditure of mind, money and energy to reach them before they drift into the field of crime. I gave \$100,000 bond as an evidence of safety while I handled the people's money. I have never given any bond, and never offered much evidence of ability in training the people's children. We do not believe in the state supporting the church, However, it is impossible to reckon the saving to the state that the churches make in training its citizens in morality and upright living. This credit should be given to the teacher. Should the state have spent \$4.50 a day for the training in Sunday school of each criminal from the age of four to sixteen, the state would then have a great saving over the money which it now spends on the criminal. Should the Federal, state and local government pay the Sunday school teacher in gold coins for saving one child, the money thus saved would be a load too heavy for her to carry from her Sunday school room. Should all the sheriffs, prosecutors, policemen, wardens and other officials who have had to do with the criminal, visit the Sunday school teacher to thank her, the Sunday school room would be filled with big men. Should you gather the time together which a criminal loses into a bunch of years, you would have sufficient time to send him through Johns Hopkins University, then enough time left to sell at thirty cents an hour in honest labor to pay all expenses for the college training. Should you teach a Sunday school class for ten years and you save only one a year, you would then have saved sufficient money for the state and Federal government to necessitate calling a money truck to carry your money to the bank. Any financial saving in rescuing the child is of infinitesimal value when we think of the value of the human soul.

The responsibility of the teacher to the individual and to society is so great that only the best possible training for the teacher is sufficient. She must first present herself acceptably to the child before she can present her message. It is imperative that the child love and respect his

teacher. The teacher who is in love with the child will soon have an admiring little friend ready to accept her message. They will all love those who love them, They will be interested in the message the teacher has to present if the teacher is only interested in them. Attention to their needs will arrest their interests, It is not sufficient for the teacher to know her subject matter only. She must know the child to whom she is bringing it. A lack of knowledge of the subject matter will lose the respect of the child.

The teacher who is permeated and filled with the spirit of Christ will be warm and patient with the child. A sanctified soul is a prerequisite; however, other things should be added. Some culture, which any teacher may acquire with knowledge will lift the Christ in the messenger. A lack of knowledge is usually evidence of laziness.

Simple sincere courtesy on the part of the teacher is always winning. The teacher should be good to look at. She should be pleasant. She should always be immaculately clean. Nothing is so repulsive even to a little child as obnoxious odors of either breath or person. The little child looks to the teacher to see Jesus. If a teacher is neglectful of her mannerisms, personal appearance or subject matter, she is surely lacking in a sense of responsibility and willingness to do hard work. One would be called a hero should he save only one child from a fatal accident. Is it not greater to save one child from a life of crime or indigency? John Locke said, "The school that has good teachers needs little more, and the school without good teachers will be little better by the addition of anything else."

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15

## EVANGELISM IN THE SUNDAY SCHOOL

By S. S. White

### Evangelistic Teaching

The Sunday school is the most important teaching agency of the church. As such, it has often been set over against evangelism, This is a mistake. The business of the Sunday school is to teach, but it is to do this in order to bring men to Christ. The teaching which is to go on in the Sunday school must be evangelistic if it is to fulfill its God-given purpose. Dr. Ellyson emphasizes this in the following words: "There is no more conflict between evangelism and education, they are no more exclusive each to the other, than are pastoral work and evangelism. Teaching should be as evangelistic as preaching, To think of the Sunday school as a place of instruction and learning only, in the sense of the attainment of knowledge, even Bible knowledge, is a great blunder. Correct knowledge, Bible knowledge, is most important, it is necessary. But unless it is knowledge unto experience it is damaging. To know and not do is sin, It is only as one walks in the light that the light is saving. The Sunday school must so teach as to bring conversion and sanctification. These should be the result of the work of the Sunday school, as well as the revival meeting." This position is taken for granted in all that follows in this discussion.

### The Creed Of Evangelism



(True evangelism must be based upon theology, We may be evangelical without being evangelistic, but we cannot be evangelistic without being evangelical, All of the articles of faith of historic Christianity are either implicit or explicit in genuine evangelism) . Of this number there are at least five that are explicit. First among these is the fact of human need. We must believe in man's depravity, that is, that man has been marked by sin in each and every part of his nature. He is not yet hopelessly lost, but he is surely helplessly lost. He cannot save himself. God alone can meet the deep and terrible need of his sinful heart. As a great present-day Christian has said: "Any magnifying of human self-sufficiency, no matter what its form, excludes evangelism as completely as winter's cold excludes spring's loveliness." The Psalmist spoke for you and me, yea, for all mankind, when he said: "Behold I was shapen in iniquity and in sin did my mother conceive me." Paul was on the verge of despair when Christ crossed his path and he believed. Wesley, haunted by failure, found his way to assurance and victory by faith in Christ. This brings us to the second article of faith which is explicit in all true evangelism. We must believe that through Christ's suffering and death God is made available to men who cannot save themselves, We are placed within reach of full salvation by means of this supreme revelation of the moral concern and love of God. "Without the shedding of blood there is no remission of sins." "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus." The cross is central in all evangelism. How could we as helpless creatures, bound by sin, get help from God if God had by no means made himself available to us. The third belief which is explicit in our evangelistic creed is the possibility of appropriating faith. We must believe that this Divine deliverance which Christ has provided can be appropriated by faith. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." At the same time we are born again or from above. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." With this regeneration comes adoption into the family of God, whereby we cry "Abba Father." And the end is not yet. The God who has been made available by Christ can save to the uttermost when fully appropriated by faith. We cannot get far in evangelism if we do not believe that the goal of Christian perfection is attainable in this life. "If the highest is impossible, then all is wrong; the goal being the ruin so is all the rest." There is a fourth article of faith which is explicit in all true evangelism. We must believe in future rewards and punishments. Christ gave a definite and significant place to this doctrine. He did His best to impress upon men the truth that there is a life hereafter and that our condition in the life to come will be determined by our attitude toward Him in the present life. This emphasis is necessary in order to drive home to men the necessity for spiritual-mindedness, The question may arise as to how this truth may be brought to those who are in the children's departments. This may be done by teaching the natural effects of sin on the one hand and of righteousness on the other. These effects or consequences are future rewards and punishments. In fact, they are a fundamental part of this article of faith, There is a fifth and final article of faith in this explicit creed of evangelism, This is belief in the Bible as the authoritative revelation of God's will for man. The Bible is the source book for the whole creed of Historic Christianity. Let us always remember that Christian theology is Biblical theology in the sense that it is based on and grows out of the Bible. Thus the curriculum of the evangelistic teaching which is given in the Sunday school must be biblical, In the Bible School Journal for May, Dr. Ellyson calls our attention to a reaction toward

more emphasis upon the Bible as the curriculum in Sunday school teaching. Here are some of his words: "If the Bible is neglected in this, if it is treated with carelessness in interpretation, if its authority is questioned, only failure can follow. The Bible is the authoritative textbook, Much of the lesson material should be assignments from the Bible, and any other material used should be biblical, that is, should teach that which harmonizes with the teaching of the Bible; the curriculum must be Bible based."

### The Sunday School Evangelists

Who are to be the Sunday school evangelists? In other words, who will be most responsible for the presentation of the truth in the Sunday school? The pastor, the superintendent, the assistant superintendent, the supervisors of departments, the teachers, and the regularly called evangelist.

What kind of persons should these evangelists be? They should be the living embodiment of the truth which they present. The message cannot be separated from the messenger. Someone has well said, "Better have no teacher than one whose life points the wrong way." This is due to the fact that religion is more often caught than taught. Example is more effective than precept. There are several reasons for this. In the first place, teaching by example is teaching by suggestion, indirect teaching. To point out explicitly to a man his duty may arouse in him an antagonism which will prevent him from doing it, but to suggest the same to him may and often does lead him to do it at once. Secondly, teaching by example is at work all of the time, It is on duty during all of the hours of our waking life, On the other hand, conscious teaching or precept can be active only at stated times. Thirdly, what you are will as a rule make a more lasting impression than what you teach. Doctor Sperry, pastor of the Memorial Church at Harvard University, has declared that he received but little help as a child from what he was taught in the Sunday school. Along with this statement he adds: "I am grateful, however, for the memory of two teachers who made an indelible impression on me. Even as a child I felt the religious quality of their characters." There are many today who, while they would testify to the value of what they were taught as children in the Sunday school, would witness to the more abiding value of the lives of those who taught. In the fourth place, a bad example tends to cancel the effect of the most excellent teaching, It is important to present a truth clearly and forcefully, but it is more important to back it up with a life that is consistent in its righteousness. A wholesome Christian life greatly increases the effectiveness of the teacher's teaching.

Added to the above traits there must be a real passion for souls. We must sincerely desire the conversion and sanctification of sinners. This desire must develop into a mighty concern or burden. We must feel like the shepherd felt when he left the ninety and nine and went out into the stormy night to find the one sheep that was lost. We must be moved with compassion as we see the multitudes as sheep without a shepherd. We must get a vision of what it will mean for one soul to be lost, This will mean travail of soul, an "ache to redeem," a Gethsemane sorrow and sweat. The writer of an introduction to a volume on evangelism gives us these words: "But emphasize to your own hearts that this volume, made over into life, means human Gethsemanes and human Calvaries, There was no easy way for Christ, There is no easy way. for us. Many of our Methodist preachers were not examples of longevity. John Summerfield burned himself out ere he was thirty years of

age and became the victim of a consuming evangelism. We may not all claim the gift of his eloquence. God forgive us if we do not all share the gift of his passion!"

### Pupil-Centered Evangelism

We have discussed the creed of evangelism or the truth which is to be presented and then the Sunday school evangelists or the identity and character of those who are to present the truth. Now we come to the pupil, the one to whom the truth is to be presented. The truth must be presented by someone to someone. The evangelism is pupil-centered. All of the factors involved in Sunday school evangelism converge on the pupil.

Secular schools are not carried on for the sake of those who supervise them -- the trustees; those who teach in them -- the instructors; those who care for the buildings -- the janitors; those who construct the buildings which house them -- the contractors; or those who furnish the materials used in their buildings and equipment -- lumber companies, hardware stores, etc. They are conducted solely for the purpose of giving instruction to those who enroll in them. Sunday schools are no exception to this rule. Incidentally they serve many other ends, but they are conducted only for the purpose of teaching those who enroll in them. It is well for the officers and teachers in the Sunday school to remember that the organizations in which they function do not exist for their sakes. Evangelism in the Sunday school, then, must mean the evangelization of the pupil.

This leads us to declare that there can be no evangelization of the pupils if there are none. The foundation of all of our work is the enrollment of pupils. The quantitative element is certainly very important. We should strive to have as large an average attendance as possible. This slandering of Jumboism or bigness is out of order. We are sometimes told that our God is a God of statistics, a great mathematician, and that the only book that the Bible has for us is the book of Numbers. Such talk is cheap and misses the mark. We cannot evangelize through the Sunday school those who do not attend. Quality is a more abstraction until it incarnates itself in somebody. Let us do our work well with the few or the many; always remembering that the larger the number we have, the more we are able to accomplish.

The normal Sunday school should have all age-groups in it from the youngest to the oldest. There are those all about us in every age-group who need help, and as Sunday school workers we can reach them only as we get them into the Sunday school. Further, the different age-groups interact upon each other and thus if even one is lacking, the whole is not as effective as it might have been.

One caution should be added here. While the Sunday school is pupil-centered, it is not self-centered. It exists not for its own sake but for the sake of the church of which it is a part. It is not only to bring the pupil to God, it is also to bring him into the church, the place where he can best serve God and humanity.

### Evangelistic Methods

We turn next to the consideration of evangelistic methods. The truth must be presented by someone to someone by means of certain methods. First, our teaching must be persuasive,

emotional, heartfelt, as well as doctrinal. The basis for decision should be laid in the thinking; but this thinking will bear fruit in choices, only when it is supplemented by the emotions. Truth is necessary, but it must be presented by men who are moved to their very depths by it.

(The climate or atmosphere of the Sunday school must be evangelistic) . Tropical fruits or vegetables cannot be raised in a frigid climate. The atmosphere of a home may be one that makes a visitor feel at home, or vice versa. Churches come to be known for the type of atmosphere or climate which they foster, The same is true as to Sunday schools. They can come to be known not only for the atmosphere of friendliness which pervades them, but also for the evangelistic climate which prevails, This is a fine start in the direction of evangelism. As one writer says: "Happy the workers who know the fine art of creating atmosphere favorable to evangelism. Once we have created that fine intangible condition which we may term a favoring atmosphere, the way is quite open to success in winning the lost." There is a danger here, however. We must not allow atmospheric or general evangelism to be substituted for direct evangelism. It takes climate plus hard labor to produce crops. "One perilous tendency of our time is to flee for refuge to a generality and to turn from particularity of effort that is utterly necessary to evangelistic success." It is excellent to create an evangelistic atmosphere, but we must not stop there. We must press on to direct evangelism, to the specific task of getting people saved and sanctified.

This brings us to the thought of the crisis versus the process. Evangelism rightly centers on the crisis. Its business is to lead to definite decisions. Whenever evangelism gets to the place where it can get along without the cataclysmic, it will cease to be. On the other hand, process, growth or development, is essential. We cannot afford to ignore the incubation period which precedes the crisis or the growth which follows, or at least should follow it. Often the post-crisis development is arrested because we give so little attention to it. We are very anxious for the chickens to hatch well, but we let them die from dampness and cold because we fail to provide the proper brooders. It is a serious mistake to get children converted or sanctified, and then leave them without proper care. They should be organized into a class and met by the pastor or some other Christian worker each week until they get acclimated to the new life.

There has been some talk in our church about wholesale and retail evangelism. Of course what we mean here is mass evangelism as over against personal evangelism. The Bible makes Constant use of both methods and all evangelistic movements have done the same. The Church of the Nazarene is no exception to this rule. Every successful revival meeting rests upon a background of personal evangelism. On the other hand, personal evangelism, if genuine and carried on for any length of time, will result in some kind of mass movement. The forward-looking and progressive Nazarene Sunday schools will continue to use both methods, whether they admit it or not. We refuse to give up our revival meetings and our campmeetings. We should concentrate on the conversion and sanctification of the members of our Sunday schools upon these occasions. We also refuse to give up the retail method of personal evangelism, We are going to emphasize it more, rather than less.

This is closely allied to the question as to when we shall carry on Sunday school evangelism. The answer is: All of the time. We who labor in the Sunday school shall expect to reap the results of our efforts in the regular Sunday school session, the preaching services, the prayer-meetings, N. Y. P. S. meetings, and even, at times, in our socials and picnics. And shall we

stop with this all-time evangelism? No! We shall have special times of evangelism, We will boost and co-operate with the regular church revivals, These will be supplemented by periods of special effort in the Sunday school. Days, weeks and even months may be set aside especially for this purpose. During these times we shall do our best to get the unsaved and the unsanctified to pray through.

Another suggestion must be mentioned. We shall promulgate evangelism in the Sunday school as a whole, that is, we shall have times when all departments will co-operate in such a movement, either jointly or as departments. Then there will be other times when we shall promote it, first in one department, and then in another. Evangelism which is done through the Sunday school directly, can usually be done best by departments. This makes it possible for us to fit the evangelistic message to the mind of the particular age-group involved.

We cannot close this section without some discussion of the susceptibility of the different age-groups to the gospel message. Occasionally children in the Beginners department can be brought to Christ. Quite often children in the Primary department are won for Christ. However, the greatest evangelistic opportunity is with the Junior child. Conviction for sin is decidedly evident during this period. This, plus the lack of self-consciousness and the fear of what others might say, makes it easier to approach them on the subject and also easier for them to take a stand for Christ. One writer gives us this excellent caution: "Never say to a child seeking the Savior, 'You are too young,' or 'You are not good enough.' Nor say at once, 'All right; you are a good child; come on and join the church.' Salvation is for those only who sorrow for sin and trust the Savior. Lead them to Christ before leading them into the church." The Intermediate period is a time of great change physically and mentally. If the Sunday school pupil has reached this age without deciding for Christ, he should be the object of great concern. He must be reached for God or else he will likely be lost to the Sunday school and the church. The next group, the young people's department, ages seventeen to twenty-four, often have hardened hearts and vicious habits to overcome if they would go with Christ. The Christian worker will have to meet these added difficulties with greater prayer and evangelistic intensity, if he hopes to win those in this department for Christ. The unsaved adults in the Sunday school are of two classes: the backslider and the person who has never been saved. Both types are very difficult to reach, but they are not hopeless. Sunday school evangelism must bring as many of them as possible into the kingdom of God.

### The Great Evangelist

The great evangelist in Sunday school evangelism is the Holy Spirit. Men cannot be genuinely moved for God by any means unless He is there. The Holy Spirit in action is the sine qua non of all evangelism. General Superintendent Chapman once said something like this: There can be a real revival meeting with very poor preaching and singing and altar work if the Holy Spirit is present. On the other hand, there might be excellent preaching and singing and the best of altar work, from the standpoint of technique, and yet no revival, if the Holy Spirit is absent. This is not to put a premium on carelessness or the lack of preparation or poor method; it is only to emphasize the fact that the secret of evangelism is the presence and activity of the Holy Spirit.

He who would do Sunday school evangelism will do well to read often the Acts of the Apostles. Here we have the Holy Spirit in action. Every page flames with some surprise, The Holy

Spirit moves on with power and glory. He fell upon the hundred and twenty, and Peter preached the crucified and resurrected Christ with boldness and authority, The Holy Spirit was on the messenger and in the message, and those who heard were pricked in their hearts, Their only words were: "Men and brethren, what shall we do?" Three thousand souls followed the instructions given and were saved. The forty-year-old cripple, lame from his mother's womb, came into touch with the mighty power of the Holy Spirit. His life of misfortune and sorrow was turned into one of good fortune and gladness. Time would fail me to tell of Peter's second sermon and the five thousand who believed; of the judgment of Ananias and Sapphira and the multitudes that believed; or Stephen, a man full of faith and the Holy Spirit, whose wisdom and spirit could not be resisted; or Philip and the Ethiopian; and of Paul and the world which was turned upside down by him and his co-laborers. We have mentioned the names of the human leaders, but the Divine Leader was always the Holy Spirit. Without Him there would have been no Acts of the Apostles with their thrilling conquests. The key-note of the Acts of the Apostles is victory through the power of the Holy Spirit. The same is true in the continued "Acts of the Apostles" today. We shall have victory in Sunday school evangelism, in the last analysis, because we have the Holy Spirit in action in our midst. The Holy Spirit must make the truth vital, endue the one who presents the truth, sanctify the methods used, and convict the one to whom the truth is presented.

### The Challenge

Our final word is that evangelism in the Sunday school is not easy to achieve, This is true, first, because it involves action. We cannot stop with dreaming or theorizing if we are going to evangelize. Planning is interesting and talk is worth while, but we must get beyond both of these if we are going to get people saved and sanctified, It is pleasant and helpful to present and discuss our problems here, but it is quite another thing to go home and really get into action, In the second place, evangelism in the Sunday school is difficult because it is action toward a goal, purposive action; and such action requires intelligence and discipline. Sunday school evangelism presses on toward the objective of bringing men and women into the kingdom of God. Third, it is difficult because it insists upon achievement, It is action toward a goal that is to be reached. Almost anyone can start something, but not everyone can carry it through to the end. Making a beginning is much easier than the attainment of final results or objectives, But there can be no evangelism in the Sunday school if those who are needy are not led into experiences which are truly Christian. Fourth, it is difficult because it is not only action toward a goal that is to be reached, but also toward a goal that is spiritual. The purpose which is to be achieved is spiritual. Our task is to make the good as it is in Christ so desirable that people will accept it. This undertaking is beset with obstacles on every hand in this materialistic age. There are so many things to take the time and attention of the people of today, that it is all but impossible to get them to give consideration to God and spiritual values.

What then shall we do about it? Shall we run up the white flag in despair before so many difficulties? Shall we like Hamlet do nothing more than bemoan the time in which we live because it is out of joint? No! We shall face the many difficulties as a challenge to the best that there is in us and go forth to overcome them in the might of our God. We can and we will reach people for God in the Sunday school.

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## THE PLACE OF THE BIBLE IN THE CURRICULUM

By H. Orton Wiley

In presenting this subject for your consideration, it is not our purpose to attempt the formulation of a curriculum of religious education and then endeavor to point out the extent to which the Bible should be employed in its application, but to discuss the nature and purpose of the Bible, and in so doing to locate its position in any well balanced system of religious education. Until a few years ago, the Bible was the chief if not the only textbook on religion. Now books abound on every hand. Seemingly no phase of the subject is overlooked by those who are the acknowledged leaders in this field of investigation, But this is not the only change which has taken place. There has developed a new trend in religious instruction, based no doubt upon similar trends in secular education. This trend is toward a "child-centered program" instead of that formerly based upon a curriculum content. We are told that the person is the central, determinative and fundamental factor. True it is the person who is to be educated. But granting this what is he to be educated for? Must there not be an ideal, a goal? Is he not to be educated for something -- or just educated? Again, must there not be a body of truth by means of which the person is to be instructed? These questions are fundamental. So far has the attitude changed, that many of the textbooks on the subject of religious education are now inquiring as to whether we want a Bible school or not.

In our examination of the Holy Scriptures, we find clear and explicit teaching as to the importance of the Bible in religious instruction. We find also through a right conception of the nature and use of the Scriptures, the position which the Bible should occupy in the curriculum. Lastly, the Bible gives us a clear concept as to the purpose of religious education and the goals to be attained. We shall present for your consideration therefore, the three following subjects. (1) The Importance of the Bible in the Curriculum; (2) The Position of the Bible in the Curriculum; and (3) The Purpose or Goal of Religious Education as revealed in the Bible.

## The Importance Of The Bible In The Curriculum

It is to the Scriptures themselves that we must turn for clear teaching on this subject. In the ancient Deuteronomic code, when the law was restated the subject of religious instruction was given great attention. "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth" (Deut. 11:18-21).

These directions are explicit. The Word was not merely to be stored in the memory as has too often been the case in modern religious education, but to be laid up in the heart and in the soul. This Word accordingly, was to be taught with all diligence to the children of the household, It was to be the subject of conversation when sitting together in the home, It was to enliven the journey to

the field or village, much we presume as later, Jesus taught His disciples by pointing to the lilies, the sparrows, and the grass of the field, It was to be read at evening worship, and again at the beginning of each new day. Its texts were to furnish the content of the mottoes on the walls and on the gateposts of the home. If such continuous and prolonged study of the Scriptures is embraced in the divinely revealed plan for religious education, then we need not wonder at the futility of modern religious education when only a single half hour of instruction is given on the Sabbath day. Rather we should blush at our presumption in supposing that the meager attention given to the Bible in the modern home and church should result in any degree whatever, of religious development.

### The Position Of The Bible In The Curriculum Of Religious Education

Before reaching a definite conclusion as to the position which the Bible should occupy in the curriculum of religious education, we must give some attention to the nature and purpose of the Bible.

The written Word occupies an intermediate position between the primary revelation of God in nature, and the perfect revelation of God in Christ as the living Word, If we place at the center of revelation, the Eternal Word, and draw it in our thinking, a series of concentric circles, the first and nearest would represent the Word Incarnate, the personal revelation of God in Christ. The second circle next removed, would represent the Bible as the written Word. The Bible in this sense is not only the "word of God" but also "a record of the word of God." The Gospels were given to us by the evangelists who, under the inspiration of the Spirit, recorded the words and deeds of Christ in the flesh. The Acts, the Epistles and the Apocalypse, were given to us by the direct energizing of the Spirit, who, moving upon the hearts and minds of holy men, led them to record the triumphs of the early church and to record the sacred words given to us for our instruction. It must be evident, therefore, that the Bible as the "word of God" bears the same relation to Christ, the Living Word, as our spoken words bear to our own persons. The third and outer circle would represent the revelation of God in nature and the created universe. In order, therefore, to correctly understand the Bible as the written revelation of God, we must estimate its relation to nature on the one hand, and the Personal Word on the other.

1. The Relation of the Bible to Nature -- The revelation of God in the Bible is not meant to supersede His revelation in nature but to supplement it. It is important that we constantly hear in mind the fact that we rise to spiritual concepts only through the use of material things. "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." What did we know of Spiritual things when we were children? And how could we ever have learned them, had it not been for the analogy of earthly things? Is not this the meaning of the words of Jesus when it is recorded that "without a parable, he spake not unto them"? When Jesus would lead His disciples into the deeper things of the Spirit, He pointed to the material things about Him. From these He led not directly to the consideration of spiritual values, but first into the realm of historical fact and then into the realm of spiritual truth. "Consider the lilies of the field" -- this is His primary observation, and the basis of all scientific investigation. "Solomon in all his glory was not arrayed like one of these" -- this is the realm of secondary or historical knowledge. "How much more shall your heavenly Father clothe you" -- this is the spiritual value which forms the ultimate goal of His instruction, There is a deep and profound philosophy of truth here. The things



of nature must be brought into the realm of human life and personality before they can be truly interpreted as spiritual values. The earth and the Bible then, are God's two texts, each having its place, and time and function. Nature is the primary source of knowledge, the Bible is the supplementary source. Nature is still proposing mysterious questions, and the Bible in so far as it is understood, solves them. The Bible furnishes us with ideals, nature with the tools for realizing them. Nature reveals the eternal power and personality of God, the Bible tells us of His mercy and love. Without the Bible the universe would be a riddle; without nature the Bible would be meaningless. When Nicodemus desired the knowledge of spiritual things, Jesus said unto him, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

2. The Relation of the Bible to the Personal or Living Word -- But the Bible, on the other hand, must also be considered in relation to Christ the Living Word. Not from themselves do the inspired books give forth light. The original source of the Christian knowledge of God is and must ever be, the Lord Jesus Christ, To Him as the ever living Light, the written word is subordinate. The Personal Word manifests Himself in and through the written Word. The books written concerning Him by evangelists and apostles, as before indicated, bear a relation to His divine-human life resembling the relation of His own spoken words to His Person. Through the succeeding ages they derive their light and truth uninterruptedly from Him who is the Light and the Truth. Mystically connected with the Christ of God, the Scriptures continue to be the objective medium through which by the Spirit, the original Light, shines into the hearts of true believers. When, however, the living synthesis of the written Word with the Personal Word is lost sight of, the Bible is thereby sundered from the spiritual communion in which it should perpetually stand, and the church comes to regard it as an independent Book, apart from the living presence of its Author. Divorced from its true mystical ground, the Bible is placed in a false position for both theologian and teacher.

It is evident that anything, however good in itself, which sets itself up in a false independency and thus obscures or obstructs the revelation of the Living Word, becomes in so far, a usurper, a pretender to the throne. There have been three such pretenders in the history of the Church, or to speak more accurately, there have been three worthy monarchs whose scepters have been thrust into their hands by those who have known the Master's will, but who have yielded to the ancient cry, "We will have a king to rule over us." These are the Church, the Bible and Reason.

The Church was the earliest usurper in Christendom. Founded by her Lord as a holy fellowship between Christ and His people, the Church moved forward, militant and triumphant. Nothing could withstand the power and the glory which were hers in immediate spiritual communion with the Lord. But through false teachers and a mistaken concept as to the nature of the organization, the Church soon set herself up in the place of her Lord. She became an end in herself, instead of the divinely instituted medium through which believers might approach the throne of grace. She ceased to be the spiritual body of Christ and usurped the prerogatives of her Living Head. Four centuries ago a large and influential portion of the Church revolted against these false assumptions. The Reformers did not thereby cease to be Christians, but they did assert their freedom in Christ, This was the fundamental issue in the Reformation. The Reformers were a sturdy lot. They did not yield then, and they will not yield now. As a consequence, throughout all

Protestantism, obedience to the commands of the Church, simply as commands, cannot be imposed upon them. One is their master, even Christ.

The next worthy monarch which was thrust into the position of a pretender was the Bible. Before the second generation of the Reformers had passed away, a movement was set up which had as its purpose the placing of the Bible in the position from which the Church had been dethroned. The Reformers themselves strove earnestly to maintain the balance between the formal and material principles of salvation -- the Word and Faith, but gradually the formal principle superseded the material, and men began to substitute the Bible as the written Word, for Christ the Living Word. They divorced the written Word from the Personal Word and thus placed it in a false position of supremacy. No longer was it the fresh utterance of the Christ -- the outflow of the Spirit's presence, but merely a recorded utterance which held men by legal rather than spiritual bonds. Men's knowledge became formal rather than ethical, legal rather than spiritual. The views attained were merely those of a book, not of the living Christ which the book was intended to reveal. As a consequence, men sought more for a knowledge of God's Word than for a knowledge of God himself. They gave more attention to creeds than to Christ. They rested in the letter, which according to its own statement, killeth, and never rose to a concept of Him whose words are spirit and life. The Bible thus divorced from its mystical and spiritual connection with the Personal Word, is thrust into the position of a pretender to the throne.

The next usurper was Reason. This came as a reaction to the false authority attached to the letter instead of the spirit of the Bible. Severed from its Living Source, the Bible was debased to the position of a mere book among books, the authority of which must be sustained by argument. It was thus subjected to the test of human reason, and as a consequence there arose the critical, or critico-historical movement of the last century, commonly known as "higher criticism," but which in all justice should be termed "destructive criticism." In opposition to this there arose the self-styled "fundamentalists" -- a term which I use guardedly as referring not to the body of spiritually minded people who are the true fundamentalists, but to one of two parties in a legalistic debate in which much of rancor and odium theologicum has been displayed. Who ever heard of a spiritual people, men and women filled with the Holy Ghost being troubled about either higher or lower criticism. They rest not in the letter which must be defended by argument. Their faith is in their risen Lord, the glorified Christ. They know that the Bible is true, not through the efforts of the apologists, but because they are acquainted with its Author. The Spirit which inspired the Word dwells within them and witnesses to its truth. The Holy Ghost is the great conservator of orthodoxy. Who ever heard of flies lighting on a hot plate. To the Jew Christ is a stumbling block and to the Greeks foolishness, but unto us who are saved, Christ is the power of God. To spiritual men and women the Church is not a pretender to the throne of its Lord, but a holy fellowship; to them the Bible is not a mere Book among books, but roots down into the Eternal Word; and Reason is not an impostor and an enemy to the truth, but the God-given capacity to understand and know God.

We are now ready to consider the position of the Bible in the curriculum of a system of spiritual education, and not one reduced to merely an intellectualistic level. This place it occupies because it is not regarded as an end in itself, but as the medium of revelation by which its readers are to be brought to a knowledge of Christ the Living Word. Let us suppose the Bible to be compared to a series of mirrors or lenses, grouped about the Living Word and so adjusted as to

focus their rays upon the Incarnate Christ. Let this series of mirrors or lenses represent the various types and forms of literature as found in the sacred writings. The purpose of these is to gather up the light of the primary revelation of God found in nature and human history and transform it into terms of divine Creation and Providence. They take the diffused light of what is commonly known as natural revelation and focus it upon its ultimate and personal source, of whom it was said, "of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Here is the truth which burst forth from the lips of the great Apostle Paul who said, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Have you ever noticed how clear and beautiful the sky is when the sun shines clearly? One can look up into the heavens with ease. But let the thin clouds or high fog gather above, and these so serve to diffuse the light that it is with difficulty one can gaze upward. The Holy Scriptures received in faith, bring to the redeemed soul that personal revelation which shines in the face of Jesus Christ, and opens to clear vision the realms of light and life, of truth and love in their beautiful and ever-widening relationships. Here alone the clouds of obscurity formed by the natural reason are removed. Here alone is removed the fog which surrounds naturalistic and un-Christian cults.

In the Bible we find a bit of history -- that of one family lifted out of the ordinary course of human history and set in a new and direct relationship to God. This history is not recorded merely for the preservation of factual knowledge, but to reveal God's dealings with men. It gives meaning and purpose to all history, and sets the motives and actions of men, even their secret thoughts in direct relation to God's approval or disapproval. Another of these mirrors is found in the so-called Wisdom Literature or the writings of the sages. These give us primarily our intellectual and ethical standards, But these crystallizations of the wisdom of the ages are something more than human discoveries. They are the revelations of God through human reason and focus their light on Him in whom are hid all the treasures of wisdom and knowledge. Then there is prophetism with its emphasis upon civic and national righteousness. Here is a challenge to the heroic. Another of these mirrors is the literature of devotion which has given to man a language for the expression of his deeper spiritual nature. No other literature has sounded so deeply the hearts of men. Here "deep crieth unto deep." What shall we say more of other mirrors set with peculiar focus and brilliancy -- the simple narratives of the Gospels, which give us the story that never grows old; the triumphant enthusiasm of the Acts, the quiet instruction of the pastoral epistles, and the crown of all, the glorious Apocalypse. Here in the sacred Scriptures eternal truth is reflected back upon itself from every conceivable angle of human experience, and its facets glisten with the brilliancy of a light which no man can approach unto, but which for us men and for our salvation was gathered up in Him who was Son of God and Son of man, From His face there bursts upon the world in mellow light the redemptive love of God. All the prophets with all their lamps, all the priests with their altars and sacrifices, and all the kings with their thrones and scepters find expression in Him who alone was prophet, priest and king.

As an illustration of this power of the Scriptures to focus their light upon their Author allow me to use a passage from the Prophet Isaiah. For twenty-four years I have read on Investiture Day, the sixty-second chapter of this marvelous prophecy, a chapter bequeathed to the colleges of the Church by the sainted Dr. Phineas F. Bresee. "Thou shalt be called by a new name which the

mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of our God." As I have gazed steadfastly into this Word, I have seen Jesus first as a man, then as my Lord and then as my God. I have looked at the crown of glory in the hand of the Lord and marveled at the wondrous grace of God which can restore man to his divine regnancy. But peering more closely, I have been made aware of the history of the man Christ Jesus who suffered for our redemption. And soon there has come into this vision the dim shadows of the past, when my Lord wore a crown of thorns that He might purchase for His people the crown of glory, I have been told that a thorn is nothing but a blighted bud. If this be true, then Christ our Lord gathered up all the blighted purposes of men, all the blasted hopes, all the thwarted ambitions and unfulfilled longings and wreathed them into a crown of thorns which He wore on His brow that we might wear the crown of life. And some day through Christ, every blighted purpose and every blasted hope shall come to full expression in the lives of those who love Him.

This truth is not only revealing but also enabling, Christ is not only the wisdom of God but the power of God. Allow me to change the figure for a moment. We are told that along the banks of the River Thames when steep and precipitous, chains are fastened which hang down to the water's edge. In case of emergency, the unfortunate person may grasp a chain and hold on until he is rescued from the waters. In some sense he is saved when he grasps the chain; in another, he is not saved until he is again on the land. The Bible is God's chain let down from the banks of eternal deliverance in Christ. The lost one may grasp the Word and hold on. In some sense he is safe when he trusts the Word; in a truer and deeper sense, he is not saved until the Word becomes engrafted in his heart by the Spirit. The Bible is the medium by which men are brought to Christ; but Christ himself as the Eternal Word is the only sure foundation for the salvation of men.

Grasping clearly the true nature of the Bible, what then is its place in the curriculum? It must be the mediator between the broken and disconnected truths in the minds of men, and the heart knowledge of Him who is the way, the truth and the life. The Scriptures must be made to touch each life with its dominant interests, whether broad or narrow, and gathering up the scattered rays of light focus them upon the Christ of God. It must reveal Him first of all in His redemptive aspects. It is the medium by which we are saved, We are sanctified through the truth. Thy Word is truth. Those who trust the written Word implicitly, will find that Word made spirit and life to them. And unless the Bible is so taught that its truths issue in the salvation of the soul from sin and the cleansing of the heart from all unrighteousness, it has not been made to fulfill its mission, it has not been given its full capacity for truth. We have had examples of the teaching of the Scriptures merely as history, or literature to the neglect of its spiritual message. We have had those who foolishly thought that to store the memory with Bible texts would of itself change the heart. We have thought that assent to the doctrines of the Bible would be a proper preparation for admission to the church. Sad indeed has been our disappointment. It has issued in death rather than life, Only through the Spirit does the Word issue in life.

The Purpose of the Bible in the Curriculum -- We have necessarily discussed in some measure, the purpose of the Bible in the curriculum, for its position is determined by its purpose. But while its primary purpose is to form a connection between human life and the Eternal Word, there is a secondary purpose of a broader nature which may be said to furnish the goal of attainment, We have referred to the Bible as a mirror reflecting eternal truth back upon itself and revealing it to us as the. Personal Word, But a true mirror is convex as well as concave. It not only

focuses the light but it distributes it. Once the Bible has fulfilled its primary purpose in redemption, the quickened soul has a new motive center -- a new outlook on life, Christ is enthroned in the heart of every sanctified believer through the Holy Spirit, This new experience of the heart must find expression in the life, Now it is that the Bible which before served to focus the light upon Christ, serves as a medium for the radiation of that light. Bible history limited to one family is now seen to reveal God's relationship to all the families of earth. The literature of the Bible is now seen to be the standard for all literature of abiding worth. The wisdom of the sages is to permeate all society with its ethical standards. The lamps of the prophets must furnish the remedy for society's ills.

The teacher, then, is to use the Bible to focus the light of truth upon Christ until He is enthroned in the heart as the Lord of every motion there. Once this has become a personal experience, the true teacher will then use the Bible as a means of radiating the light until it permeates every social relationship of the believer. Passed through the prism of God's Word, the rays of eternal truth must hallow the whole of life, When God called Moses to lead the Hebrew people from their bondage in Egypt, He tested him by means of the burning bush in the desert. Moses had been accustomed to see God in the majestic mountains, the broad stretches of desert and the glorious sunsets. But until all life is hallowed, until God is seen in all things, man is too vulnerable to attempt the heroic. "Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. . And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt, And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush," and there with bowed head and bared feet, Moses received a divine commission to lead more than a million slaves out of Egypt.

But not only will the Word hallow the individual life of all believers, it will some time hallow the universe. God "hath put all things under his feet, and gave him to be the head over all things .to the church, which is his body, the fulness of him that filleth all in all." It is interesting to trace the analogy between the Apostle John's description of Christ as the Word found in the prologue to the Fourth Gospel, and his description of the fullness of Christ's redemption as revealed in the Apocalypse. "In the beginning was the Word, and the Word was with God and the Word was God" -- this is the Eternal Christ. "All things were made by him" -- this is the Cosmic or Creative Christ, "In him was life; and the life was the light of men" -- this is the Living Christ. "He was in the world, and the world was made by him, and the world knew him not" -- this is the Historic Christ. "And the Word was made flesh, and dwelt among us" -- this is the Human Christ. "And of his fulness have all we received and grace for grace" -- this is the Redemptive Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Here is a return to the Eternal Christ.

Notice, now, how these aspects of Christ are shown forth in His redemptive work as revealed by the same writer in the Apocalypse. "And I beheld and, lo, in the midst of the throne stood a Lamb as it had been slain" -- here is the Incarnate Christ in His redemptive aspects. "And they sung a new song saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue, and

people and nation" -- here is the Historic Christ. "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders, and the number was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor, and glory and blessing" -- the Living Christ. "And every creature which is in heaven, and on the earth, and under the earth and such as are in the sea, and all that are in them heard I saying, Blessing and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever" -- the Cosmic Christ. "And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." Here again we find ourselves in the presence of the Eternal Christ.

The Bible then in any true curriculum of religious education, must be the medium for focusing the Scattered rays of light and truth and centering them in Jesus Christ who alone can bring salvation from Sin and restore communion with God through the Spirit. Having accomplished this, it in turn becomes the medium for radiating the truth until the lives of individual believers are hallowed through and through by the Spirit. Nor will its present purpose be fulfilled until the restoration of all things embraced in the work of redemption, when Christ shall come in His glory and power. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

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17

## BUILDING BOYS IS BETTER THAN MENDING MEN

By C. B. Widmeyer

The Sunday school is the first organization with a direct interest in the child. This organization came into existence in the year 1780. The Young Men's Christian Association came into being to help the adolescent boy. Since that day organizations have multiplied such as the Boy Scouts, the Camp Fire Girls, and many kindred associations, until boys and girls may find the type or organization which will interest them.

"Building Boys" is a great task. Habits are formed in early life. If bad habits are formed then one has the job of breaking them when a change of life is made. Good habits are always to be approved. Character building is vital in youth if great men and women are to be found. Character cannot be formed in a day, but it is the process of many things that go into the life.

The question might well be asked, What do we expect to build into the boy? The objective of the public school is to build the ideals of true citizenship. Some agency must be at work to make out of youth the best of citizens for the good of the nation, so this is the great task of the public schools. The public school is seeking to train the mind that the individual may know and understand and be able by ways and means to perpetuate himself and his posterity. The public school system has introduced physical education so that the youth of our day may have good, strong bodies. Society has become interested in youth, for one day our boys and girls will be the leaders of society. Provisions have been made for the protection of the child from the dangers of the street, from the infection of various diseases, and for the moral culture of the individual. The play life of the child has been provided for in many centers and cities. The state has sought to help boys and

girls in the establishing of Juvenile courts, Boys' Schools, Girls' Schools and such reform and correctional schools whereby one who has shown wayward tendencies may be turned back to the correct path of life. The state has taken the position that it is better to do some correctional work now, rather than try to accomplish the task in various kinds of penal institutions later in life. It is much cheaper to prevent crime in early life, than to try to cure crime in later life. Broken men, such as we find in many of the penal institutions of the land, are hard to mend. The cost of crime is a great burden to the state and society. About all that the Church has done for youth is the Sunday school, with some Vacation Bible School and Week Day Religious Schools. The Church has the best of opportunities, for the child may be reached in early life and with religious instruction, religious environment and religious experience individuals may be guided in the right way, and thus the church becomes a helpful agency to the public school, society and the state.

Again we would ask, What should we do for the boy? Every evil interest of the land is making a bid for the youth of this day. The movie has every attraction to induce boys and girls to attend. The tobacco interests through advertising of the most attractive sort are trying to sell boys and girls the cigarette. The liquor interests hope that modern youth may drink at the tavern and become a patron of the accursed liquor traffic with its allied evils. The bright lights of pleasure are making a strong appeal. Every interest is calling to modern youth. Crime has become more prevalent among youth. The police forces of many of the cities have their problems with modern youth. What should we do? In one city the "big pal" idea has been introduced, When a boy is found with delinquent tendencies, some business man and excellent citizen has been asked to take this boy under his "wing" and seek to save him from vice and crime. Men's Brotherhood organizations have sought to help the delinquent boy by providing wholesome institutions, camps and recreational facilities. Just recently in one of our cities a Boys' Foundation organization has been set up to provide a place in the city where boys may gather and be under proper leadership, also to provide summer camps and places for recreational life. One Junior Chamber of Commerce has a \$10.00 plate dinner, the proceeds of which go to make possible summer camps for boys. Lodges have taken a keen interest in the boy and made many provisions for his betterment.

Do we want to happen in America what has taken place in Russia? There the boy is the property of the state. In Germany the boy is brought into Nazi organizations and becomes a part of the Hitler movement. In Italy little children are dressed like soldiers and early in life are taught that they are to be in the army and fight for the state. Do we here in America want such agencies directing and guiding the boys of our land? Do we want philanthropic organizations, lodge organizations and other organizations directing the boy life? Then let the church get busy and do her part. What is the hope of the church for the future without the boy? We are told that if we have 100 boys and girls in Sunday school at the age of twelve, there will be only 25 left by the time this group reaches the age of eighteen. Somewhere along over a period of six years we lose three out of four. Is it not time we are becoming alarmed over this situation? If a boys' and girls' organization will bridge us over this period and save some of this group to the church it will certainly be worth our time and expense. The Church should be the leader in this sort of work and not the loser.

What are the interests of modern youth? True we have heard much about modern youth having gone to the bad, but boys and girls are interested in life. They want living people and living realities. Boys and girls are interested in play. They are interested in clubs and organizations. They

are interested in games. They are interested in religion, and last, but not least, they are interested in the church. The boy and girl are the best assets of the church. Boys and girls must be interested in the Church of the Nazarene or why should so many come to the Sunday schools, the Young People's gatherings and other church meetings? With all of our negations such as no movies, no dancing, no tobacco, no lodges and such things, the Sunday school has advanced well toward the 300,000 mark. The Young People's Society is growing in numbers and young people are coming into the church, for it is said that every third person in the church is a young person.

Back to the idea of clubs and organizations. Dr. Sheldon made a study of spontaneously organized clubs and gives us the following information: "Of over 1,000 boys from 10 to 16 years of age who answered his inquiries, 851 belonged to some organization. 862 societies were reported and 623 fully described. Of these, 1 ' 2 per cent were philanthropic, 3½ per cent secret, 412 per cent were social, (for 'good times'), 4½ per cent were devoted to literature, music and art, 8¼ per cent industrial, 17 per cent predatory (for exploring, building, fighting, hunting, preying), and 61 per cent athletic. Here one sees the heart of the boy. He wants a club that has action. The figures for the ages at which these clubs were formed were as follows: at eight, 28; at nine, 44; at ten, 118; at eleven, 155; at twelve, 164; at thirteen, 188; at fourteen, 90; at fifteen, 80; at sixteen, 34; at seventeen, 11. One can see by a study of these figures that the boy will in time pass this period when he so craves for a club or an organization. Now will the church go part way with the boy and give him a club with religious leaders to guide him, or will we allow him to form his own club and gang? This boy is going over fool's hill, and needs a guide. It is in this period when the boy leaves the Sunday school and many times never returns. Church leaders should give time and attention to this boy and save him to the church, rather than lose him and then later in life take up this work of 'mending men'."

Mr. Sheldon says that girls are more nearly governed by adult motives than boys. Girls organize to promote sociability, to advance their interests and to improve themselves and others. Boys are nearly primitive man; they associate to hunt, fish, roam, fight and to contest physical superiority with each other.

Boys and girls are interested in religion. Dr. W. S. Athearn reports that of a total of 8,631 who answered a questionnaire, 43 reported their conversion as early as the sixth year, and that 29 reported conversion at late as their 28th year. No one in this group of nearly 10,000 was converted after the 28th birthday. The high peak of conversion was sixteen when 926 reported conversion. Of some 8,640 who reported their age when uniting with the church, the average age was 14 years. Young people are converted early and unite with the church in early years. Again we say, boys and girls are interested in religion and the church. We must not lose these boys and girls to the church. Dr. Star-buck in a survey found the age of conversion among men to be 15.7 years, and that of women, 13.8 years. Dr. Coe made a survey of 99 men as to their age at each religious awakening, that is, at each period of marked increase of religious interest, conviction and desire. Distributing these awakenings through the years the men reported a total of 202 awakenings, from the earliest at six years of age, to the last at twenty-nine years of age. These religious awakenings were in accord with the findings of Dr. Gage in his book on the "Seasons of the Soul." Dr. Gage found that there are four very definite periods in youth when more persons yield to the invitation of Christ to become a Christian than at any other time. Here are his findings:



The Environmental period, ages 9, 10.

The Physical awakening period, ages 12,13.

The Social awakening period, ages 15, 16.

The Intellectual awakening period, ages 18, 19. Dr. D. W. Kurtz reports that from a survey made in the city of Philadelphia of the people who came to the mission altars, that those coming always reported some early religious influence of the home, the Sunday school or the church. Bishop Shepard, of the Methodist Church, said that no man had ever reached one of the highest positions of the church such as bishop, other than those who had this early Christian environment and religious influence.

We return to one of the former questions, What are we going to do for the boy? Are we going to build character and spirituality in our boys? How can this be done if they are lost to the church and school? What other agency but the church can we look to for this leadership and training? Are we willing to invest a little time and money in our boys and girls of today, or do we want to allow them to be lost from the church and then give our money through taxation for the support of penal institutions? A woman once had John Dillinger in her Sunday school class but let him go. He cost this country millions of dollars for his crime, where if some organization could have interested him and kept him in the church and Sunday school he might have become a flaming evangelist, We have to pay for the training of boys and girls, but if this is neglected, then we pay for their folly. The sad part of it all is that souls are lost, and other lives are influenced for the bad. Are we going to wait until evil habits are formed and had companions chosen and then try to break up this situation? Or will we wait until they have become wrecks because of sinful lives and then try to "mend men"? This job of "mending men" is a slow process, and so often the tissues used in the mending are not strong enough to hold out against the evil habits. It is often said, religion will do the job, but we have seen men battle with that appetite of drink, that desire for morphine, and some of these men could never be mended. Let us not quit our work downstream, but let us go upstream to the source and there try to build into boys the qualities that will save them from wreckage and ruin. Of course we all say, "Old-time religion" is what is needed, but all of the work of character building is not over when one has been converted. Here is where we need loving Christian leaders. Persons do not need to go deep into sin in order to have a wonderful conversion. Let us remember that if one sows the wild oats, then there must come a harvest time.

Southern California, along with Northern California, has launched into this new type of Boys' and Girls' club work. We were not satisfied with the Boy Scouts and Camp Fire Girls' work. We wanted something more definitely religious. Along with this work of organizing clubs in the local church, we have developed the summer camp program. This is proving very profitable. Last summer (1937) on the Southern California District three camps were held, two for boys and one for girls. There were 101 boys, ages nine to twelve; 112 boys, ages thirteen to six-teen; and 115 girls, ages nine to sixteen. Each camp was of one week duration. During the time of these three camps 140 boys and girls were gloriously converted, We had a good time in the camp, all were happy, and best of all so many were saved, From the point of character building it was worth while, but the spiritual results were glorious, The great aim and purpose is building boys and girls

into Christian manhood and Christian womanhood. Thank God for LeRoy Haynes, the fine leader in this type of work.

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THE END